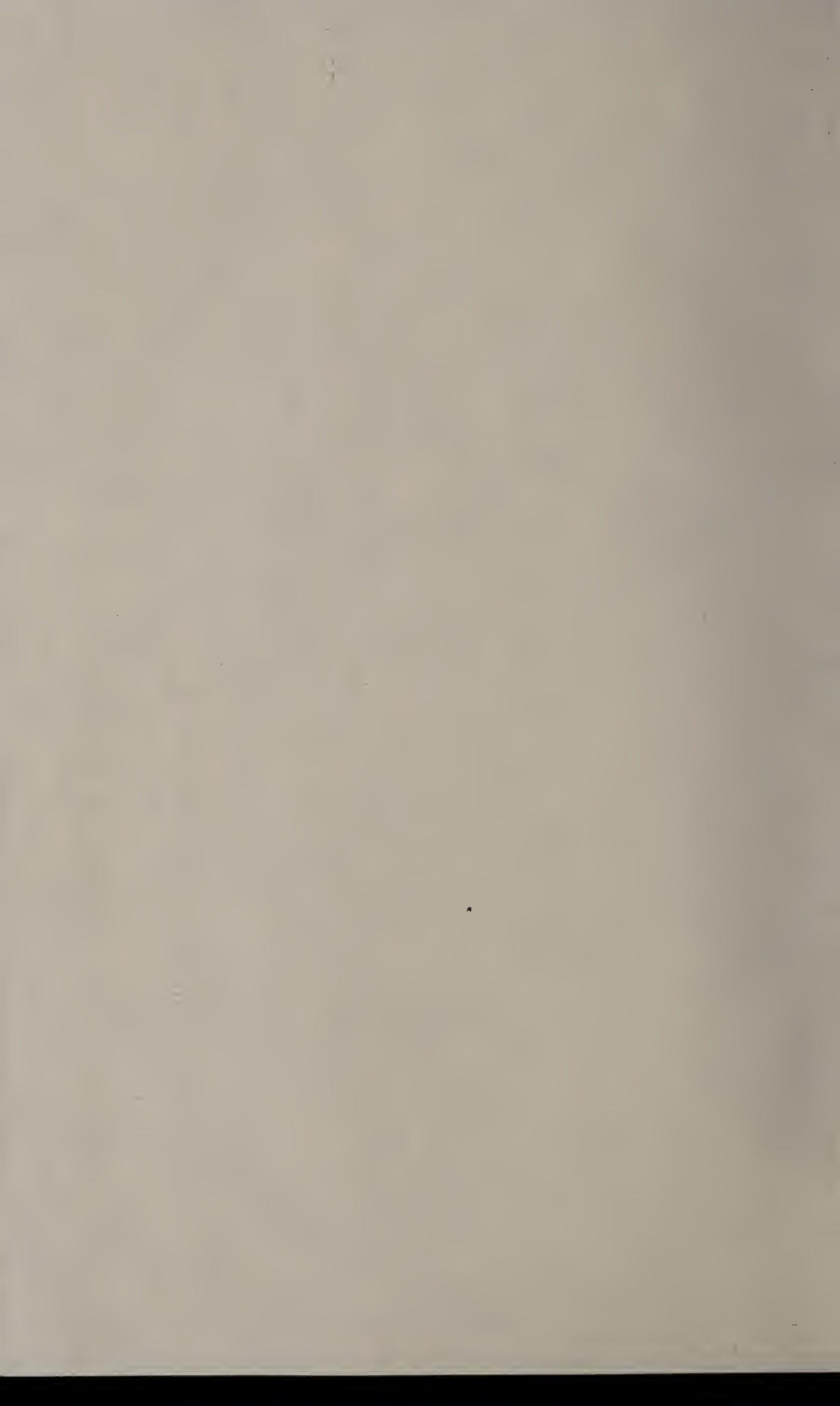




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NEW TESTAMENT ABSTRACTS

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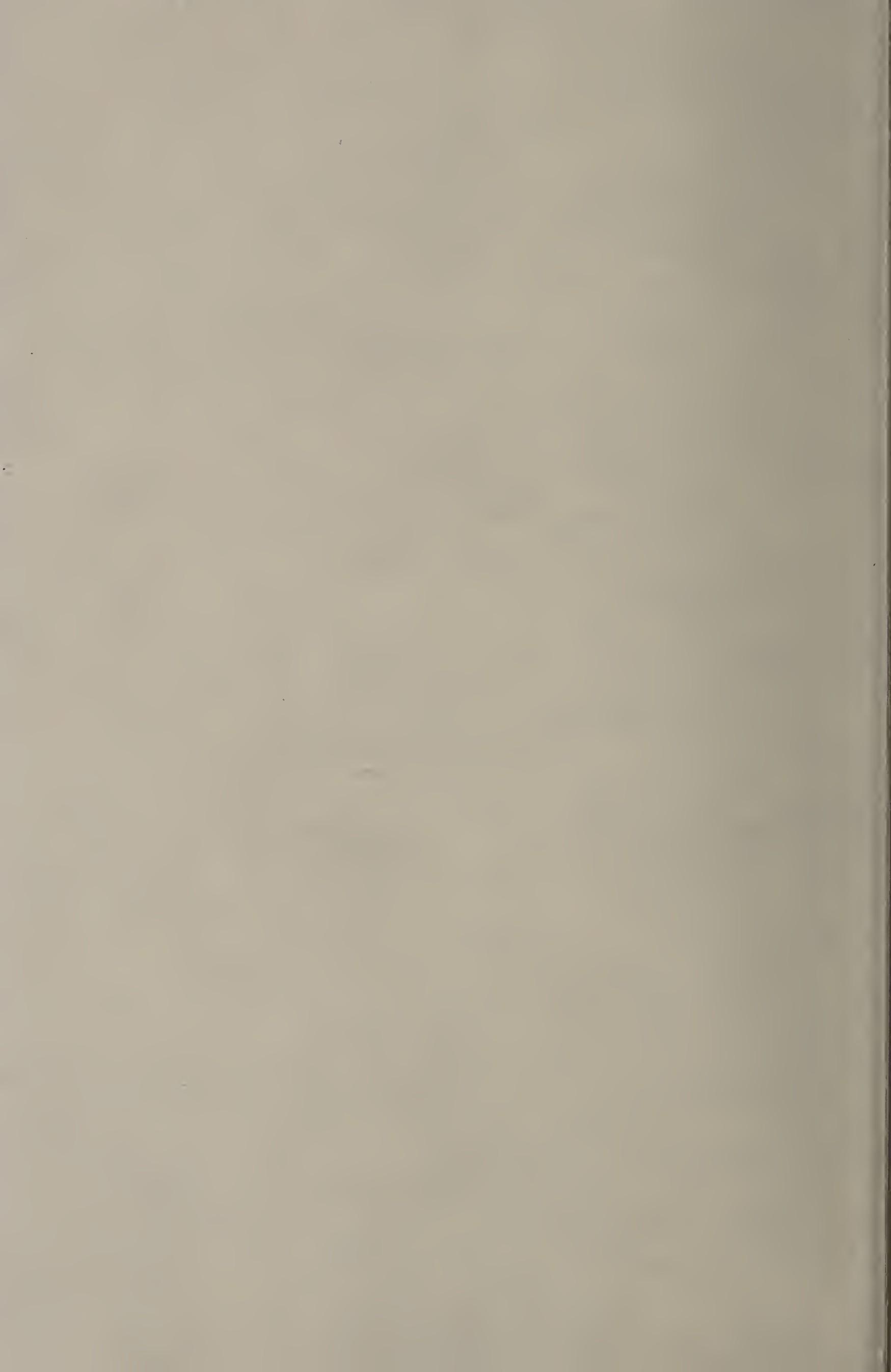
George W. MacRae, S.J.
1928-1985

We regret to announce the death of George W. MacRae, who was associated with *New Testament Abstracts* since volume 2 (1957-58), first as managing editor (1957-60), then as coeditor (1967-72), and finally as associate editor (1972-85). Throughout the years he contributed abstracts and helped to shape (and reshape) the editorial policy of our journal. Even in recent times when his many other duties did not allow him to contribute a great number of abstracts, we often called on him for advice and asked him to abstract especially technical material.

George MacRae's work on *New Testament Abstracts* was one part of a much larger career. Born in 1928 in Lynn, Massachusetts, he entered the Society of Jesus in 1948 after attending St. John's Preparatory School in Danvers, Massachusetts, and Boston College. He was ordained a priest in 1960. In addition to his philosophical studies at Louvain and his theological studies at Weston, he received an M.A. in Semitics from Johns Hopkins University and a Ph.D. in New Testament studies and the history of religion from the University of Cambridge. He was professor of New Testament at Weston from 1966 to 1973, and became the Stillman professor of Roman Catholic studies at Harvard Divinity School in 1973. He lectured and published on New Testament writings (especially the Fourth Gospel, Hebrews, and Ephesians), the Nag Hammadi documents, and other topics related to the interpretation of Scripture. He served as executive secretary of the Society of Biblical Literature and on many editorial boards (*Catholic Biblical Quarterly*, *New Testament Studies*, *Harvard Theological Review*, *Hermeneia*, RSV revision committee, etc.).

George MacRae was a brilliant teacher, an inspiring preacher, a faithful Jesuit priest, a wise counselor, a major force in theological education and ecumenism, a specialist in gnosticism, an excellent writer, and a shrewd editor. He died while lecturing on the New Testament on 6 September 1985 at St. John's Seminary in Brighton, Massachusetts. Thus this great minister of the word passed from among us engaged in what he loved most and did best—explaining the Scriptures.

Daniel J. Harrington, S.J.
Elizabeth G. Burr



PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

820. J. E. JONES, "The New Testament and Southern," *RevExp* 82 (1, '85) 21-29.

Two issues stand out in the 125-year history of NT study at Southern Baptist Theological Seminary in Louisville, KY: the aptness and application of critical principles, and the relationships between faculty and students. Among the best-known NT scholars who taught there were J. A. Broadus, A. T. Robertson, W. H. Davis, E. McDowell, and F. Stagg.—D.J.H.

821. E. KRENTZ, "New Testament Commentaries: A Recommended List," *CurrTheolMiss* 12 (2, '85) 112-118.

Compiled for those in professional ministry, this updated list [see § 20-734] supplies bibliographic data for commentaries and monographs in English on individual NT writings.—D.J.H.

822. W. D. LINDSEY, "Shailer Mathews: A Comprehensive Bibliography," *American Journal of Theology and Philosophy* [West Lafayette, IN] 6 (1, '85) 3-27.

A comprehensive bibliography of the academic and popular writings of S. Mathews (1863-1941), who was professor of NT and theology as well as dean (1908-33) at the University of Chicago Divinity School.—D.J.H.

823. W. C. LINSS, "Bultmann after 100 Years," *Dialog* 24 (1, '85) 62-63.

The article assesses Bultmann's contributions to the history of the Synoptic tradition, hermeneutics, demythologization, Pauline anthropology, and eschatology.—D.J.H.

824. N. ONWU, "The Current State of Biblical Studies in Africa," *JournRelThought* 41 (2, '84-'85) 35-46.

After tracing the evolution of biblical studies in Africa since 1960, the article discusses how African biblical scholars have approached the themes of liberation and salvation, the church's mission, and Christology in light of their own experience and self-understanding.—D.J.H.

825. P. H. SAMWAY, "The Anchor Bible," *America* [New York] 152 (10, '85) 217.

Beginning with E. A. Speiser's *Genesis* (1964), the Anchor Bible so far comprises forty volumes and has sold well over a million copies. Though technical in nature, the series meets the needs of a very diverse public.—D.J.H.

826. A. STEINER, "Zusammen mit dem Volk die Bibel lesen. Volksnahe Literatur zur Bibel in Brasilien," *BibKirch* 40 (1, '85) 26-29.

The progress of biblical study in Brazil has been enhanced by various kinds of publications: editions of the Bible in Portuguese, practical handbooks, popular study aids, biblical commentaries, and periodicals.—D.J.H.

827. J. SWETNAM, "French Catholics and the Bible," *BibToday* 23 (2, '85) 111-115.

Catholic interest in the Bible has increased notably in France since Vatican II. What sets

France apart is the unusual combination of scholarship and pastoral application to which French Catholics have access.—D.J.H.

828. M. TOLBERT, "Frank Stagg: Teaching Prophet," *PerspRelStud* 11 (4, '84) 1-16.

After describing Stagg's family background, education, and early pastoral work, the article discusses his theological concerns and scholarly accomplishments on the faculties of New Orleans Baptist Theological Seminary (1945-64) and Southern Baptist Theological Seminary (1964-81), and during retirement. [The same issue (pp. 17-26) contains R. L. Omanson's bibliography of Stagg's theological works.]—D.J.H.

829. A. VARGAS-MACHUCA, "Alejandro Díez Macho (1916-1984). In memoriam," *EstEcl* 59 (231, '84) 393-396.

After sketching the ecclesiastical and academic career of the late Professor Díez Macho, the article lists seven areas of investigation to which he made important contributions: medieval Hebrew literature in Spain, Hebrew and Aramaic manuscripts, targumic studies, exegetical studies, biblical translation, editing an encyclopedia of the Bible, and OT Apocrypha.—D.J.H.

830. W. S. VORSTER, "The founding of the CB Powell Bible Centre at Unisa," *TheolEvang* 18 (1, '85) 3-13.

After reviewing the story of the financial donation made by the late C. B. Powell (1908-79) to the Institute for Theological Research at the University of South Africa in Pretoria, the article describes the founding and future of the C. B. Powell Bible Centre, the first appointment of its personnel (P. G. R. de Villiers, I. P. G. Gous), and its future activities.—D.J.H.

Interpretation

831. L. M. ALONSO SCHÖKEL, "¿Es difícil leer la Biblia?" *RazFe* 209 (1032-33, '84) 200-210.

After treating past and present difficulties in reading the Bible, the article insists that what is difficult is knowing how to read the Bible, compares it with listening to musical compositions, and reflects on being alone with the text.—D.J.H.

832. B. J. BROOTEN, "Methodenfragen zur Rekonstruktion der frühchristlichen Frauen-geschichte," *BibKirch* 39 (4, '84) 157-164.

Rather than relying on what men in antiquity said about women, those attempting to reconstruct women's history in early Christianity must focus on figures like Prisca (see Rom 16:3; 1 Cor 16:19; Acts 18:2-3) and Junia (see Rom 16:7), and place them in their full historical context. This project demands changes in the questions asked, the sources used, and the framework assumed in current study of Christian origins.—D.J.H.

833. P. J. CAHILL, "Bultmann and the Age of Exegesis," *Religious Studies and Theology* [Edmonton, Alberta] 5 (1, '85) 14-17.

Bultmann's exegesis, theological and historical criticism, and reflections on hermeneutics were all intended to interpret the theological contents of the NT in an intellectually coherent system that would bear every kind of serious intellectual scrutiny.—D.J.H.

834. H. J. B. COMBRINK, "Multiple meaning and/or multiple interpretation of a text," *Neotestamentica* 18 ('84) 26-37.

The problem of whether a text has one legitimate meaning (or no meaning at all) is explored with reference to the different contexts of sender and receiver, polysemy and ambiguity, general semiotic theory, polyvalence, and indeterminacy in the reader's role. The only valid approach to the interpretation of texts is an all-embracing model including the rhetorical axis of communication as well as the mimetic axis of representation. Although the possibility of an open text and multiple interpretations should be conceded, the Bible also presupposes and foresees an implied reader who knows that, for a valid interpretation of God's word, the illumination of the Holy Spirit is a prerequisite together with all available exegetical knowledge.—D.J.H.

835. P. G. R. DE VILLIERS, "The interpretation of a text in the light of its socio-cultural setting," *Neotestamentica* 18 ('84) 66-79.

It is important to acknowledge the subjectivity that results from the cognitive processes at work in reconstructing the setting of a text. It is also necessary to allocate to the text its proper directive function in determining setting. In this regard, a distinction can be made between autonomous and heteronomous texts, though all texts are precipitates of processes and events in society. The sociology of knowledge is a fitting method for studying a text in the light of its setting.—D.J.H.

836. J. G. DU PLESSIS, "Some aspects of extralingual reality and the interpretation of texts," *Neotestamentica* 18 ('84) 80-93.

The point of contact between language and the outside, extralingual world can be illuminated with the aid of J. Lyons's categories of reference, denotation, and sense. Contemporary literary theory distinguishes between pragmatic texts (where extralingual questions can and should be asked of the text) and fictional texts (where such questions are excluded by the very speech-act of fiction). Literary structuring is not the exclusive prerogative of fictional texts; therefore, the Gospels can be analyzed as literary structures, even though they are pragmatic texts.—D.J.H.

837. H. C. DU TOIT, "Presuppositions of source and receptor," *Neotestamentica* 18 ('84) 52-65.

Presuppositionless exegesis is impossible. As is the case with any act of understanding, exegesis is constantly modified by one's framework of ideas, beliefs, etc. After classifying presuppositions (cultural, theological or doctrinal, other), the article considers the position of the exegete in general, and of the translator in particular, with respect to these presuppositions.—D.J.H.

838. D. H. FISHER, "The Pleasures of Allegory," *AngTheolRev* 66 (3, '84) 298-307.

Despite the growing influence of structuralist and poststructuralist thought on his work, J. D. Crossan has not abandoned the techniques and concerns that are characteristic of contemporary biblical scholarship. The essential shift in Crossan's attitude toward allegory has been from either a negative or a neutral posture in his earlier work, based on a distinction between participatory metaphor and informative allegory, to an affirmation of allegory as a trope of generative multiplicity of meaning par excellence.—D.J.H.

839. J. A. FITZMYER AND R. E. BROWN, "Danger Also from the Left," *BibToday* 23 (2, '85) 105-110.

T. Sheehan (see the *New York Review of Books*, 14 June 1984) implies that Catholic biblical interpreters have somehow brought, or are bringing, Catholicism to an end. But Sheehan fails to acknowledge the Catholic church's official appreciation of modern biblical studies, turns the precisions made by biblical scholars into skepticism or agnosticism, and tendentiously lumps together exegetes and theologians as a "liberal consensus."—D.J.H.

840. G. GEIGER, "Weder Sklaven noch Herren, sondern Diener des Textes. Eine (Zwischen-)Bilanz der neutestamentlichen Exegese," *BibLiturg* 57 (4, '84) 219-226.

After sketching what has been achieved in NT research through use of the historical-critical method, the article discusses some tendencies in present-day NT research: ecumenism, interest in both Jesus of Nazareth and Christology, interdisciplinary methodologies, and sociopolitical engagement by exegetes. Suggestions about tasks for today and tomorrow conclude the article.—D.J.H.

841. J. GOLDINGAY, "Interpreting Scripture (Part 2)," *Anvil* 1 (3, '84) 261-281.

The narrative texts in the Bible seek the same commitment as the instruction texts do [see § 29-445], though they achieve this aim by more subversive means. They offer a patterned portrayal of events and render a world, and so are not adequately interpreted by excessive emphasis on their moral message or historicity. The prayer texts of the Bible are given to us to articulate on our behalf an experience, attitude, belief, or prayer; they demand a response. In interpreting them, we need to find a balance between identifying ourselves with them and preserving a distance from them.—D.J.H.

842. B. C. LATEGAN, "Current issues in the hermeneutical debate," *Neotestamentica* 18 ('84) 1-17.

The present hermeneutical debate is dominated by questions relating to the interaction between text and reader. After tracing the gradual shift of focus from text production to text mediation and finally to text reception, the article illustrates the turn toward pragmatism and contextual interpretation, explains the renewed interest in sociological aspects of the text and the return of the historical problem, considers some implications of reception theory for theological hermeneutics, and reflects on the hermeneutical choices now faced by NT exegetes.—D.J.H.

843. B. C. LATEGAN, "Die waarde van Bybelkunde vir die gewone Bybelleser (The value of Biblical Studies for the ordinary reader of the Bible)," *Scriptura* 13 ('84) 1-7.

Interest in the "ordinary reader" of the Bible is increasing due to the swing toward pragmatics (i.e. speech-act theory and reader response), the development of "interest" theology (e.g. materialist exegesis), renewed concern with the historical setting of the Bible (e.g. sociology of the NT), and the growth of Bible study groups. This trend has important implications for teaching and scholarship. [The same issue contains articles on these implications by W. van Huyssteen (pp. 8-20A), A. C. Goliath (pp. 21-44), P. Higgs (pp. 45-55), and S. Kemp (pp. 56-66).]—D.J.H.

844. J. P. Louw, "Primary and secondary reading of a text," *Neotestamentica* 18 ('84) 18-25.

A primary reading of a text corresponds to what the syntactic features (including micro- and macrostructures) and semantic features (extending to all possible semiotic signs) of the text allow within a particular setting. In ideal circumstances only one reading would be regarded as the most probable, or perhaps the correct, reading. A secondary reading of a text involves a semantic reinterpretation of the vocabulary, the discourse structure, and the pragmatics of the text; it takes place in a new frame of reference not substantiated by the restrictions of the text.—D.J.H.

845. J. MCINTYRE, "Scripture, Authority and Tradition," *OneChrist* 20 (4, '84) 315-324.

Protestant and Catholic theologians find themselves at roughly the same point with regard to Scripture, authority, and tradition. They are also facing roughly the same problems in these areas, as a comparison of D. H. Kelsey's *Uses of Scripture in Recent Theology* (1975) and G. Tavard's essays in *Scripture and Tradition* (1976) indicates.—D.J.H.

846. A. MERTENS, "An den Grenzen der historisch-kritischen Methode. Orientierungen im Blick auf Romano Guardini," *TheolGlaub* 74 (4, '84) 426-446.

After reflecting on the limits of the historical-critical approach to Scripture, the article compares this approach as practiced by R. Pesch with that of R. Guardini in regard to the transfiguration of Jesus according to Mk 9:2-13. The third part inquires how Guardini's approach might contribute to the renewal of biblical exegesis and its historical-critical method by promoting a more conscious and intensive Christian worldview.—D.J.H.

847. M. MONHEIM-GEFFERT AND R. RIEGER, "Feministische Bibelauslegung im Kontext der Feministischen Theologie," *BibKirch* 39 (4, '84) 142-148.

Women's consciousness of their subordination in the church and in society has served as the starting point for their discovery of great women in the Bible and important contributions made by women in early Christianity. The variety of approaches among feminist biblical interpreters reflects the wide range of settings in which such interpretation takes place. [The same issue (pp. 165-173) contains H. Pissarek-Hudelist's article on the religious-educational consequences of feminist biblical interpretation.]—D.J.H.

848. R. NORTH, "Violence and the Bible: The Girard Connection," *CathBibQuart* 47 (1, '85) 1-27.

From Greek tragedy, R. Girard discerns a primal violence of a whole group against an "innocent, varyingly emarginated, random victim" as the origin of all human society and its institutions, notably religion. The hostility that led to this primal violence was imitation (*mimēsis*) as the fashioner of desire. Although Girard claims rather few OT texts for his idea of violence rather than sacrifice as the basis of society and of the Bible, R. Schwager has found OT underpinnings for Girard's views along totally different and more imposingly exegetical lines. The key to Girard's NT interpretation is that Jesus refused to become involved in the spiral of violence. In treating the NT, Girard stresses the Sermon on the Mount and some incidental passages about contemporaries sharing the guilt of violence against earlier fellow Jews, denies that Jesus' death was a sacrifice considered as simple violence, and explains that mistaking the meaning of Jesus' death (even by NT authors) exemplified the "unawareness" essential to the victimary mechanism. Objections have been

made to the allegedly scientific character of Girard's assertions, his appeal to built-in unawareness, the influence of his Christianity on his anthropology, and his intellectual, abstract approach to violence.—D.J.H.

849. D. PARKER, "Deprogramming a Cult. James Barr and Fundamentalism in Australia," *Colloquium* 17 (1, '84) 18-26.

The potential value of J. Barr's critique of biblical fundamentalism has been welcomed by many readers in the United States and Great Britain, even if they do not share his view that the movement requires special analysis because it is likely to affect critical scholarship adversely. The virtual neglect of Barr's work in Australia results from the defects in his own assessment of fundamentalism as a movement, and the pietistic nature of fundamentalism in Australia. Because Barr approaches fundamentalism as a deprogrammer of cults rather than a sensitive Christian scholar, he fails to treat the subject in a way calculated to redeem it.—D.J.H.

- 850r. D. AND A. PATTE, *Structural Exegesis: From Theory to Practice* [NTA 23, p. 220; § 25-784r].

E. S. MALBON, "The Theory and Practice of Structural Exegesis. A Review Article," *PerspRelStud* 11 (3, '84) 273-282.—The article responds to the four chapters in the Pattaes' book in reverse order, to underscore the careful way in which the work builds hermeneutical principles on exegetical conclusions (derived from Mk 15-16) and exegetical conclusions on theoretical formulations. The authors overestimate both the rigor and the ease of use of their theory and practice. But there is no question that they have brought important theoretical issues to the forefront, and have encouraged and led us all in a more disciplined exegesis.—D.J.H.

851. R. I. PERVO, "Entertainment and Early Christian Literature," *Explor* [Evanston, IL] 7 ('84) 29-39.

A serious impediment to appreciating the Bible's literary riches has been the traditional reluctance to grant entertainment a foothold in the hermeneutical house. A survey of entertaining literature in early Christianity (e.g. Acts 6:8-8:1, the Apocrypha, the story of St. Agnes) testifies to the use of disparate forms, shows that entertaining compositions belonged to the earliest stages and primary activities of the Christian movement, and suggests that the church could hardly exist without entertainment.—D.J.H.

852. M. PESCE, "Un'équipe italiana di ricerca sulla storia dell'esegesi antica. Quale interesse per l'esegesi scientifica?" *RivistBib* 32 (3, '84) 327-348.

After describing a new Italian project on the history of Jewish and early Christian exegesis, the article reports on papers presented at a conference held in 1983 at Bologna. Then it reflects on methodological problems confronting the historian of biblical exegesis, and explores the relation between history of exegesis and scientific exegesis.—D.J.H.

- 853r. C. PINNOCK, *The Scripture Principle* (San Francisco: Harper & Row, 1984).

R. NICOLE, "The Scripture Principle," *ChristToday* 29 (2, '85) 68-71.—Conservative and moderate evangelicals will find Pinnoch a staunch ally on several matters. But at times he borders on professing a functional inerrancy, i.e. the view that the Bible is infallible only

as a guide in matters of faith and conduct. Comparison with Pinnock's *Biblical Revelation* (1971) reveals a disturbing instability in his views on biblical inerrancy.—D.J.H.

- 854r. J. B. ROGERS AND D. K. MCKIM, *The Authority and Interpretation of the Bible* [NTA 24, p. 75].

J. D. WOODBRIDGE, "Recent Interpretations of Biblical Authority. Part 2: The Rogers and McKim Proposal in the Balance," *BiblSac* 142 (566, '85) 99-113.—Rogers and McKim have attempted to demonstrate that the central tradition of the church emphasized a biblical infallibility limited to matters of faith and practice. Not only is the linchpin thesis of their proposal defective, but also their subtheses about accommodation and the infallibility of the autographs are not historically defensible. Evangelicals are well advised not to espouse the Rogers and McKim proposal too quickly, despite its several valuable insights.—D.J.H.

- 855r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [NTA 28, pp. 97-98; § 29-456r].

R. M. GRANT, "The Reconstruction of Christian Origins," *JournRel* 65 (1, '85) 83-88.—This book raises many significant questions and should stimulate further study. The author's opponents are both the non-, post-, or anti-Christian feminists, and the traditional male conservatism of most churches. Schüssler Fiorenza's most important contribution occurs in the part on the "discipleship of equals." In the first part she tends to lose herself in the verbiage of the more advanced hermeneuticians, and in the third part she relies too heavily on arguments based on silence and makes subjective critical inferences regarding the NT.
—D.J.H.

856. H.-J. VENETZ, "Die vielgestaltige Kirche und der eine Christus. Was an Amts- und Gemeindeverständnis der Bibel (nicht) zu entnehmen ist," *Diakonia* 16 (1, '85) 41-52.

The article first discusses the use of biblical evidence in G. Greshake's *Priestersein* (1982), G. Lohfink's *Wie hat Jesus Gemeinde gewollt?* (1982), and E. Dussel's *Théologie et lutte politique* (1983). Then it considers the problems encountered in determining the normative elements within the historical and theological pluralism of the NT writings. Finally it reflects on the "binding" and concrete aspects of Scripture with reference to the *Sache Jesu*.—D.J.H.

857. W. S. VORSTER, "The historical paradigm—Its possibilities and limitations," *Neotestamentica* 18 ('84) 104-123.

Historical interpretation of the NT is necessary to provide information for setting the parameters of valid readings of the NT. Such an interpretation serves the purpose of alienation between reader and text, and enables the interpreter to ask critical questions about the communicability and relevance of these texts. After reflecting on the implications of the historical nature of the NT, the article considers historical interpretation and historiography in relation to NT scholarship, and discusses the possibilities and limitations of the historical paradigm.—D.J.H.

858. M. WEGENER, "Literary Criticism and Biblical Religious Language: Insights from Northrop Frye," *CurrTheolMiss* 12 (2, '85) 100-105.

N. Frye has aimed at interpreting the Bible in terms of its literary characteristics: its primitive poetic language, comic mythical plot, centripetal metaphoric images, and generic typological sequences. His type of literary criticism attempts to map the space in front of the

text, and focuses on the rhetorical, linguistic, and thematic interplay that shapes the reader.
—D.J.H.

859. J. D. WOODBRIDGE, "Recent Interpretations of Biblical Authority. Part I: A Neo-orthodox Historiography under Siege," *BiblSac* 142 (565, '85) 3-15.

The neoorthodox approach to biblical authority represented by K. Barth and his disciples suggested that the doctrine of biblical infallibility was created in the late 16th and early 17th centuries. But this position is less persuasive today than it was for scholars in the 1940s and 1950s. In fact, evangelical beliefs regarding biblical inerrancy are similar to the teachings of Luther, Calvin, and other Reformers.—D.J.H.

860. E. YAMAUCHI, "Sociology, Scripture and the Supernatural," *JournEvangTheolSoc* 27 (2, '84) 169-192.

This discussion of attempts at applying the insights of the social sciences, especially sociology, to scriptural interpretation surveys some of the most important recent contributions (OT, NT, early church), sketches the nature of sociological inquiry, assesses critically some of the results of recent studies, and considers some positive developments and prospects. Three general conclusions are drawn: (1) Sociological analysis based on structural-functional or other "positivistic" models can at best reveal some general patterns, but at worst eliminates all that is unique or supernatural. (2) Recent trends in the sociology of religion promise a greater recognition of the supernatural-spiritual dimensions of religion. (3) Attention to sociological data, if recognized as but one way of looking at the phenomena, can be of considerable value to the exegete.—D.J.H.

Textual Criticism

861. J. N. BIRDSALL, "The Euthalian material and its Georgian versions," *Oriens Christianus* [Wiesbaden] 68 ('84) 170-195.

The older Georgian recensions of the Praxapostolos contain only the Euthalian apparatus to the Pauline epistles; the younger recensions contain in the Paulines only the most meager traces of the apparatus, but provide prologues to Acts and the Catholic epistles along with other material.—D.J.H.

862. R. HILL, "Some Vocabulary of Christian Worship in the Old Latin Version of the Synoptic Gospels," *EphLiturg* 98 (3-4, '84) 405-410.

The choice of worship terminology in the Old Latin versions of the Synoptic Gospels was guided by two criteria: consistency in rendering one Greek word by one Latin equivalent, and avoidance of terms carrying offensive pagan associations. In patristic writings, Christian worship appears largely in the terminology chosen by the Old Latin translators.—D.J.H.

863. J. KARAVIDOPoulos, "Merikes syntomes graphes tou Ekklēsiastikou keimenou tēs Kainēs Diathēkēs (Some Short Readings of the Ecclesiastical Text of the New Testament)," *DeltBibMel* 13 ('84) 36-40.

In NT textual criticism the designation "Byzantine text" is unacceptably narrow, not only because this text reflects readings that predate the 4th-century A.D. revisions but also because

it is still used as the official text in the Greek church. It is also improperly called “ecclesiastical,” implying that the other great manuscripts were not ecclesiastical. Just as B. F. Westcott and F. J. A. Hort discovered ancient readings in the Western text (i.e. the Western noninterpolations), so one can find examples of ancient shorter readings in the “Byzantine text” of Mk 3:13-14, 16, 32; Lk 20:1, which are “Eastern noninterpolations.”— Th.S.

864. I. A. MOIR, “A Mini-Guide to New Testament Textual Criticism,” *BibTrans* 36 (1, '85) 122-129.

This introduction to NT textual criticism explains the need for textual criticism, shows how a text-critical apparatus works, and looks at some practical examples in Ephesians (1:1; 1:15; 4:9; 5:9; 5:22).— D.J.H.

865. G. E. RICE, “Is Bezae a Homogeneous Codex?” *PerspRelStud* 11 (4, '84) 39-54.

Codex Bezae (D) is not homogeneous: (1) The Bezan text of Mt and Mk does not display the same highly distinctive characteristics as the text of Lk-Acts does. (2) Although the Bezan text of Mt and Mk reflects some variants that can be attributed to a bias, they are insignificant in comparison with those in the text of Lk-Acts.— D.J.H.

866. H. P. SCANLIN, “The Majority Text Debate: Recent Developments,” *BibTrans* 36 (1, '85) 136-140.

Even though it may be easy to dismiss the logic of the pro-Textus Receptus/Majority Text advocates, it is important to appreciate the emotional appeal of certainty regarding the Greek text of the NT. However, the quest for such certainty is chimerical. The so-called traditional text underlying the King James Version was an amalgam of the Vulgate, the Textus Receptus, and Byzantine traditions.— D.J.H.

867. C. P. THIEDE, “7Q—Eine Rückkehr zu den neutestamentlichen Papyrusfragmenten in der siebten Höhle von Qumran,” *Biblica* 65 (4, '84) 538-559.

Whoever wishes to follow J. O’Callaghan in identifying 7Q5 as Mk 6:52-53 and calling it the oldest extant fragment of the Greek NT [see § 17-24] may do so with a clear conscience. A review of the debate aroused by O’Callaghan’s identification shows that all the counter-arguments have failed, that no single alternative identification is more plausible, and that O’Callaghan’s arguments not only have been confirmed in general but also can be strengthened at some points. His identifications of other Greek fragments from Qumran Cave 7 deserve new and serious consideration.— D.J.H.

868. E. TOV, “The Nature and Background of Harmonizations in Biblical Manuscripts,” *JournStudOT* 31 ('85) 3-29.

Textual harmonization involves the change, addition, or omission of a detail in some manuscript of one text according to a parallel text. The phenomenon occurs in OT manuscripts (especially the Samaritan Pentateuch), Qumran scrolls, and manuscripts of the Synoptic Gospels. An appendix discusses harmonizations in ancient translations of the OT.— D.J.H.

Textual Criticism, §§ 29-977r-978r, 992.

Biblical Philology

869. F. BERGAMELLI, "Sulla storia del termine ‘pantokrator’: dagli inizi fino a Teofilo di Antiochia," *Salesianum* 46 (3, '84) 439-472.

The history of the Greek term *pantokratōr* is traced in three phases: the Septuagint and Hellenistic (especially Jewish) writings, the NT and other early Christian documents, and Theophilus of Antioch's *Ad Autolycum*. From a formal perspective, *pantokratōr* means "the enclosing-of-all-not-enclosed embracing the universe with the creative and sustaining power of his providence, by which he constantly maintains the whole creation in being." The translations "almighty" and "omnipotent" perpetuate a misunderstanding.—D.J.H.

870. D. PITT FRANCIS, "The Holy Spirit: A Statistical Inquiry," *ExpTimes* 96 (5, '85) 136-137.

The absence or presence of the Greek article in the NT clarifies whether the Holy Spirit is being described as a power or as a person. The NT "power" references to the Holy Spirit do not contain the definite article, whereas the "person" references invariably do.—D.J.H.

871. F. RAURELL, "Significat antropològic de ‘doxa’ en Job-LXX," *RevistCatTeol* 9 (1, '84) 1-33.

The word *doxa* in the Septuagint of Job 19:9 refers not to something external like honor or fame, but rather to what constitutes the whole person as a human being. This anthropological interpretation of *doxa* in Job 19:9 is corroborated by the Septuagint of Job 19:25-27 and other biblical passages (Ps 8:3-5; Gen 1:26-27), along with Qumran and Jewish texts about recovering "glory.". The anthropological meaning of *doxa* reappears in the Pauline epistles.—D.J.H.

872. D. SCHMIDT, "The Study of Hellenistic Greek Grammar in the Light of Contemporary Linguistics," *PerspRelStud* 11 (4, '84) 27-38.

Since the early 19th century, the study of NT Greek has been approached from various methodological perspectives: the synchronic or "rational" method (G. B. Winer), comparative-historical philology (F. Blass, A. Debrunner, J. H. Moulton, F. W. Howard, N. Turner, A. T. Robertson), structuralist linguistics (R. W. Funk, L. McGaughy), N. Chomsky's model of language, the "new philology," discourse analysis, and generative semantics.—D.J.H.

Biblical Translation

873. F. F. BRUCE, "John Wycliffe and the English Bible," *Churchman* 98 (4, '84) 294-306.

After setting Wycliffe's career in the context of 14th-century British history, the article describes his role in translating the Latin Vulgate into English, discusses the early and late Wycliffite versions, and traces the fortunes of Wycliffe's Bible. [The same issue contains articles by G. R. Evans on Wycliffe the academic (pp. 307-318), and G. Leff on Wycliffe's religious doctrines (pp. 319-328).]—D.J.H.

874. C. BUZZETTI, "La Bibbia italiana: qualcosa di nuova?" *RivistBib* 32 (2, '84) 253-259.

After reviewing the debate at the Council of Trent about vernacular translations of the Bible, the article discusses Italian translations of the Bible before and after Vatican II, and then focuses on Parola del Signore, which is the "common language" Italian version of the Bible.—D.J.H.

875. R. C. FULLER, "The Douay Bible," *Scripture Bulletin* [Twickenham, UK] 15 (1, '84) 14-17.

Despite the accuracy of the Douay English translation of the Latin Vulgate, it was too literal and stiff. R. Challoner's revision of it was more readable, but sounded like the Authorized Version with little variations introduced here and there.—D.J.H.

876. W. GILL, "Further Considerations for the Presentation of New Material," *BibTrans* 36 (1, '85) 134-135.

Translators of the Bible can present new information to audiences unfamiliar with the Bible [see § 28-876] by taking them through the OT accounts about God, sin, punishment, sacrifices, and the Messiah who will be the perfect sacrifice, before introducing the Gospels.—D.J.H.

877. C. HOUTMAN, "De kritiek op de Groot Nieuws Bijbel in het licht van de kritiek op eerdere Nederlandse bijbelvertalingen (Criticism of the *Groot Nieuws Bijbel* in the Light of Earlier Dutch Bible Translations)," *NedTheolTijd* 38 (4, '84) 265-289.

This article analyzes criticisms of the *Groot Nieuws Bijbel*, the first "dynamic equivalent" translation in Dutch of the complete Bible, in the light of criticisms of earlier Dutch translations. It discusses problems of translation and describes what is required in order to produce an acceptable translation. The *Groot Nieuws Bijbel* cannot stand the test on many points because of the editors' failure to direct the project in an expert manner and the liberties taken by the translators.—J.L.

- 878r. *An Inclusive Language Lectionary. Readings for Year A* [NTA 28, pp. 195-196; § 29-476r].

P. HEFNER ET AL., "A Theological Colloquium on 'An Inclusive Language Lectionary,'" *Dialog* 24 (1, '85) 41-51.—Hefner (pp. 41-42) observes that the Inclusive Language Lectionary project raises questions about changing the unchangeable, the dialectic between community and Scripture, the nature of the lectionary, and the times in which we live. W. L. Michel (pp. 42-49) concludes an examination of the project's treatment of OT anthropology and theology by calling it a failure, heretical, idolatrous, anti-male, and anti-incarnational. F. W. Danker (pp. 49-50) discusses nine gains and four problems connected with the lectionary's translations of NT texts, concluding that the gains bid fair to outweigh the problems. K. L. Bloomquist (pp. 50-51) suggests that, by daring to make any changes in masculine God-references, the lectionary reveals how idolatrously our male-based imagery for God and humankind has functioned in a patriarchal social order.—D.J.H.

879. J. LOUW, "A Semiotic Approach to Discourse Analysis with Reference to Translation Theory," *BibTrans* 36 (1, '85) 101-107.

A semiotic approach to discourse takes account of all possible signs that may be relevant to understanding and interpreting the text. The need for acknowledging the declarative,

structural, and intentional levels of a biblical text is illustrated with reference to Lk 7:36-50. A semiotic approach has implications for translation philosophy, layout, order of sentences, and inclusion of footnotes.—D.J.H.

Bulletins

880. A. VIARD, "Notices bibliographiques: Études bibliques," *RevSciPhilThéol* 68 (3, '84) 488-503.

Descriptions and evaluations of ten recently published books in various languages on the OT, NT, and biblical world.—D.J.H.

881. F. VOUGA, "Bulletin de Nouveau Testament," *EtudThéolRel* 60 (1, '85) 127-145.

This installment [see § 29-47] describes and evaluates twenty-four books (in English, French, and German) under four headings: comprehensive studies and handbooks (seven), Gospels (seven), Paul (nine), and Jesus (one). [To be continued]—D.J.H.

882. H. WANSBROUGH, "New Testament Chronicle," *ClerRev* 70 (4, '85) 142-148.

Descriptions and evaluations of fifteen recently published books, all in English: four general works, eight commentaries, and three special studies.—D.J.H.

GOSPELS-ACTS

Gospels (General)

883. J. ENGELBRECHT, "Wonders in die Nuwe Testament" [Miracles in the New Testament], *TheolEvang* 17 (3, '84) 4-11.

After discussing miracles in the Bible, the article focuses on the miracles of Jesus and the interpretations of them in each of the Synoptic Gospels (Mk, Mt, Lk) and in the Fourth Gospel. It also treats the role of Peter and Paul as miracle-workers in Acts.—D.J.H.

- 884r. P. GRELOT, *Évangiles et tradition apostolique* [NTA 29, p. 90].

J. DUPONT, "Évangiles et Tradition apostolique. A propos d'un ouvrage de Pierre Grelot," *RevThéolLouv* 15 (4, '84) 462-467.—Grelot's passionate critique of C. Tresmontant's *Le Christ hébreu* (1983) and related works was motivated by love for the Catholic church, its tradition, and its reading of the Gospels. Tresmontant's polemic against modern exegetical approaches practically passes over the apostolic tradition and the necessary maturation of faith after Jesus' resurrection.—D.J.H.

885. M. LATTKE, "New Testament Miracle Stories and Hellenistic Culture of Late Antiquity," *Listening* [River Forest, IL] 20 (1, '85) 54-64.

After discussing definitions of "miracle," the article considers NT terminology for miracles, makes an inventory of miraculous phenomena in the NT, and reviews form-critical approaches to Gospel miracle stories. The NT miracle stories must be read in the context of their main social setting (the early Christian mission) and their world (growing belief in

miracles and irrational superstition). The two points of crystallization were the crucified Jesus and the primitive kerygma. Although the NT may contain some criticism of miracles especially in comparison with Hellenistic and noncanonical aratalogies, today the whole idea of miracles has to come under question.—D.J.H.

886. H. MERKEL, "Clemens Alexandrinus über die Reihenfolge der Evangelien," *EphTheol Lov* 60 (4, '84) 382-385.

The peculiar order of the Gospels (Mt, Lk, Mk, Jn) in the quotation from Clement of Alexandria in Eusebius' *Hist. eccl.* 6.14.5-7 resulted from Clement's insertion of the Papias tradition about Mk into a contrast between the Gospels with genealogies and the Fourth Gospel. The text does not yield evidence for an early tradition about the order of the Gospels' composition.—D.J.H.

887. D. NINEHAM, "R. H. Lightfoot and the Significance of Biblical Criticism," *Theology* 88 (722, '85) 97-105.

The circumstances leading up to the delivery of R. H. Lightfoot's 1934 Bampton Lectures, published as *History and Interpretation in the Gospels* (1935), and their relative lack of influence at the time are recalled and discussed. Though vulnerable to criticism on several scores, Lightfoot's lectures foreshadowed the way in which Gospel study was to go in the following half-century. If they had been taken as seriously as they deserved, English thinking about the NT would have been set on fruitful paths.—D.J.H.

888. E. PARVEZ, "Mary Magdalene: Sinner or Saint?" *BibToday* 23 (2, '85) 122-124.

Mary Magdalene was not a notorious sinner (see Mk 14:3-9 parr.), nor is she to be identified with Mary of Bethany (see Jn 12:1-8). Having been healed of a fatal disease (see Lk 8:2-3; Mk 16:9), she became a disciple of Jesus, discovered the empty tomb, and received an apparition of the risen Lord.—D.J.H.

889. D. STANLEY, "'Do This in Memory of Me' (1 Cor 11:24, 25)," *Studies in Formative Spirituality* [Pittsburgh, PA] 6 (1, '85) 103-115.

The nature of the canonical Gospels and the process by which they were created exemplify in a remarkable manner how the triad of memory, imagination, and anticipation (eschatological hope) function in Christian spirituality.—D.J.H.

890. M. VELLANICKAL, "Christian Experience in the Four Gospels," *Biblehashyam* 10 (3, '84) 175-185.

The four Gospels represent the four stages of Christian experience: the catechumen (Mk), the catechist (Mt), the witness (Lk), and the elder (Jn). Each of these stages is lived concretely in the sacraments, prayer, and church ministry.—D.J.H.

891. J. WENDLING, "L'appel de Jésus à la conversion," *Hokhma* 27 ('84) 5-38.

After discussing the vocabulary and content of the idea of conversion in the OT and extrabiblical writings, the article considers Jesus' call to conversion in the Synoptic Gospels by treating John the Baptist's call, and Jesus' calls to conversion, faith, following, and hearing, respectively. Then it investigates the form that Jesus' call to conversion took in the Fourth Gospel: Jesus' call to believe, his symbolic calls to pass from evil to good, and his call to be born anew. It concludes with eight practical observations.—D.J.H.

Jesus

892. D. C. ALLISON, "A Millennial Kingdom in the Teaching of Jesus?" *IrBibStud* 7 (1, '85) 46-52.

The idea of a temporary messianic kingdom followed by the age to come (see *4 Ezra* 7:27-31) is nowhere explicit in the authentic words of Jesus. Jesus understood the arrival of God's kingdom as composed of past, present, and future episodes (inaugurated eschatology). — D.J.H.

893. O. BETZ, "Jesu Lieblingspsalm. Die Bedeutung von Psalm 103 für das Werk Jesu," *TheolBeitr* 15 (6, '84) 253-269.

There are so many clear verbal and thematic traces of Psalm 103 in Jesus' words and works in the Synoptic Gospels that it deserves the title "Jesus' favorite psalm." Echoes of Psalm 103 appear in the Lord's Prayer (Mt 6:9-13), parables teaching forgiveness (Mt 18:23-35; Lk 18:1-8; 10:30-37; 18:9-14; 15:11-32; Mt 20:1-16), and passages portraying the figure of the Son of Man as mediator of divine mercy and the better righteousness.— D.J.H.

- 894r. F. DREYFUS, *Jésus savait-il qu'il était Dieu?* [NTA 28, p. 323; § 29-492r].

R. E. BROWN, "Did Jesus Know He Was God?" *BibTheolBull* 15 (2, '85) 74-79.— Dreyfus's single greatest fault is that he does not give attention to the limited connotation of language and how the language of religious belief changed in the period between the earthly Jesus and the Fourth Gospel. A more adequate approach to the issue of Jesus' self-knowledge is expressed in the following observations: (1) Jesus knew his own identity, which involved a unique relationship to God that we call the divinity of the Son. (2) It is not evident that Jesus formulated, or even was able to formulate, his self-identity in the terms of later NT Christianity, such as Son of God, Lord, or God. (3) That Jesus had knowledge of his self-identity does not exclude a development in his existential knowledge of what that identity implied for his life. (4) That Jesus knew his self-identity tells us nothing about the extent of his knowledge of other matters.— D.J.H.

895. A. GUERRA, "Jesús, orante del reino de Dios," *RevistEspir* 43 (172, '84) 417-428.

After reflecting on what can be said about Jesus' prayer, the article considers prayer as the "soul" of Jesus' people, Jesus' own prayer, why he prayed, his preference for solitude in prayer, and the originality of his prayer (closeness to the Father, distance from the world's standards, centrality of God's reign). [The same issue contains six other articles by Guerra on various aspects of prayer.]— D.J.H.

896. E. LAVERDIERE, "When You Eat This Bread," *Emmanuel* 91 (3, '85) 132-137.

Jesus of Nazareth was an olive-colored Jewish man whose daily conversation was in Aramaic. The risen Lord transcends genealogy, peoplehood, language, race, culture, and sex. [To be continued]— D.J.H.

897. J. R. MICHAELS, "Pairs and Parallels. Jesus and Inclusive Language," *Daughters of Sarah* [Chicago] 11 (2, '85) 7-10.

According to the Synoptic Gospels, Jesus sometimes used male-female pairs (e.g. Lk

15:3-10; Lk 13:18-20/Mt 13:31-33; Lk 17:26-35/Mt 24:37-41) to depict either God's action in bringing the kingdom or the human response to it.—D.J.H.

898. C. SARRIAS, "Las incoherentes historias sobre Jesús. A propósito de unos libros recientes," *RazFe* 209 (1032-33, '84) 234-241.

This critique of irresponsible, anti-Christian books about Jesus recently published in Spanish first examines R. Graves's *Rey Jesús* (1984) and then treats briefly several other such works.—D.J.H.

- 899r. G. VERMES, *Jesus the Jew* [NTA 19, p. 114; § 22-379r].

P. SACCHI, "Gesù l'ebreo," *Henoch* 6 (3, '84) 347-368.—This review of Vermes's work in Italian translation (1983) first discusses his methodology. Then it explains his views on Jesus' context in the charismatic Judaism of Galilee, and his approach to the titles of Jesus (Prophet, Lord, Messiah, Son of Man, Son of God). Vermes tends to accept much of the Synoptic tradition, which he examines critically without rejecting large blocks of it, and he conducts his investigation with reference to contemporary Jewish culture as expressed in the Mishnah and other rabbinic texts. The result is a good interpretation of Christian origins.—D.J.H.

900. H. U. VON BALTHASAR, "Jesus als Kind und sein Lob des Kindes," *IntKathZeit/Communio* 14 (2, '85) 101-108.

The Gospels' portrayal of Jesus as one who grew but remained the child of God changed the status of children radically. The article discusses Jesus as a child, his attitude toward children, and the Logos as a child.—D.J.H.

901. B. WITHERINGTON, "Women in the Ministry of Jesus," *AshTheolJourn* 17 (1, '84) 22-30.

Jesus allowed women to have a significant place and status in his words, deeds, and ministry, while combating prejudice and double standards. The effect of this practice was to give Jewish women new religious rights and functions in the family of faith. On the other hand, Jesus took actions that strengthened the traditional roles of women in the family. The dichotomy between interpreting Jesus as either a feminist or a traditionalist must be rejected.—D.J.H.

Passion and Death

902. W. BULST, "Zur geographischen Herkunft des Turiner Grabtuchs," *BibZeit* 29 (1, '85) 104-105.

The scientific findings of the late Swiss microbotanist M. Frei and two Israeli pollen experts, A. Danin and A. Horowitz, indicate that the Shroud of Turin was woven in or near Jerusalem.—D.J.H.

903. J.-F. COLLANGE, "Croix du Christ, libération de l'homme," *Le Supplément* [Paris] 152 ('85) 97-110.

This theological reflection on the NT understanding of the cross of Christ considers the folly of the cross, its "for us" character, and the designation of it as an "elevation" in which

the glory of the resurrection shines through. At each stage in the presentation, attention is given to the liberating power of the cross.—D.J.H.

904. J. P. GALVIN, "The Death of Jesus in the Theology of Edward Schillebeeckx," *IrTheolQuart* 50 (2-4, '83-'84) 168-180.

Schillebeeckx recognizes all three early NT interpretations of Jesus' crucifixion as legitimate inasmuch as each had solid foundations in Jesus' life and death. Nevertheless, he shows a clear preference for retrieving two models (death of the prophet-martyr, the righteous sufferer) rather than pursuing the third type (atoning death). Although Schillebeeckx's treatment of the crucifixion exhibits many positive characteristics, it is open to criticism on the exegetical level (the minimalist reconstruction of Jesus' approach to death, the shaky reconstruction of the Christology of the Q-community) and the systematic-theological level (the primacy accorded to experience, the emphasis on the passivity and negativity of death). —D.J.H.

905. N. HEUTGER, "Prokuratoren-Münzen auf dem Turiner Grablinnen," *BibZeit* 29 (1, '85) 105-106.

The impression of the two Roman procurator coins over the eyes of the figure represented on the Shroud of Turin is decisive evidence for the shroud's authenticity.—D.J.H.

906. V. MARCOZZI, "Nuovi accertamenti sulla Sindone," *CivCatt* 135 (3227, '84) 460-467.

This report on the third Convegno nazionale sulla Sindone, held at Trani, Italy, in October 1984, treats the authenticity of the image on the Shroud of Turin, the suffering and death of the man of the shroud, the impression of the figure on the cloth, historical questions, and exegetical and theological questions.—D.J.H.

907. R. RIESNER, "Golgota und die Archäologie," *BibKirch* 40 (1, '85) 21-26.

After reviewing the debate about the exact location of Jesus' death and burial, the article discusses the site of the Holy Sepulcher, reports on some recent archaeological excavations pertaining to it, and calls attention to the astonishing correspondence between the NT data and the tomb discovered in Constantine's time.—D.J.H.

908. J. M. SCHEPERS, "Die kruisigingsdatum van Jesus bereken aan die hand van die profesie van Daniël" [The Date of Jesus' Crucifixion with Reference to the Prophecy of Daniel], *NedGerefTeolTyd* 25 (4, '84) 363-375.

Taking Dan 9:24-27 and other evidence into consideration, the article argues that the date of Jesus' crucifixion must have been Friday, 14 Nisan (=3 April) A.D. 33.—B.C.L.

909. R. SCHNACKENBURG, "Zum Turiner Grabtuch," *BibZeit* 29 (1, '85) 103-104.

The article recounts five critical observations made by B. Lohfink about W. Bulst's interpretation of the evidence pertaining to the Shroud of Turin [see §§ 28-894; 29-902], with specific reference to the pollen samples.—D.J.H.

910. F. WATSON, "Why Was Jesus Crucified?" *Theology* 88 (722, '85) 105-112.

The Gospels' claims that Jesus was convicted on a purely religious charge and that Pilate regarded him as innocent are historically very unlikely; they were invented by Gentile

Christians who did not wish either themselves or their master to be regarded as political subversives. The reason why Jesus was crucified seems to have been his saying against the Temple (see Mk 14:58; Jn 2:19-20), which led to his being classified as an eschatological prophet and a threat to political stability like John the Baptist, Jesus the son of Ananias, Theudas, the unnamed prophets, and the unnamed Egyptian. If Jesus was crucified as an eschatological prophet with his prophecy unfulfilled, in what sense can we still regard him as the savior of the world?—D.J.H.

The Resurrection

911. W. L. CRAIG, "The Historicity of the Empty Tomb of Jesus," *NTStud* 31 (1, '85) 39-67.

Examination of the Pauline evidence and the empty-tomb narratives in the Gospels furnishes eight powerful arguments for the view that Jesus' tomb was found empty on Easter Sunday morning by a small group of his women followers: (1) Paul's testimony (see 1 Cor 15:3-5) implies the historicity of the empty tomb. (2) The presence of the empty-tomb pericope in the pre-Markan passion story supports its historicity. (3) The use of "on the first day of the week" (Mk 16:2 parr.) instead of "on the third day" (1 Cor 15:4) points to the primitiveness of the Gospel tradition. (4) The narrative is theologically unadorned and non-apologetic. (5) The discovery of the tomb by women is highly probable. (6) The investigation of the empty tomb by the disciples is historically probable. (7) It would have been impossible for the disciples to proclaim the resurrection in Jerusalem had the tomb not been empty. (8) The Jewish polemic (see Mt 27:62-66; 28:11-15) presupposed the empty tomb.—D.J.H.

912. S. T. DAVIS, "Was Jesus Raised Bodily?" *Christian Scholar's Review* [Grand Rapids, MI] 14 (2, '85) 140-152.

The NT accounts of Jesus' resurrection are best understood on a "bodily transformation" model: Jesus' earthly body was transformed into a new glorified body, which was physical but possessed strange new properties.—D.J.H.

913. P. PERKINS, "Reconciling the resurrection," *Commonweal* [New York] 112 (7, '85) 202-205.

The NT message of the resurrection does not allow us to remain stuck in either the anthropological dualism of soul versus body, or the revolutionary dualism of oppressed versus oppressor. Rather, it offers to draw together persons of every imaginable background, language, and ethnic group in the power of the Spirit.—D.J.H.

Synoptics

914. E. BREDIN, "Threshold Stories," *Furrow* 36 (3, '85) 148-157.

Jesus' parables were characterized by a brilliant use of extended metaphor that detonates the imagination. Their power to disorient and to lead one into what has been unimaginable is illustrated by the parable of the good Samaritan (Lk 10:30-35).—D.J.H.

915. S. HEMRAJ, "Scribal Diakonia," *IndJournTheol* 32 (1-2, '83) 77-109.

One can distinguish three stages in the evolution of the scribal role in ancient Israel: royal secretaries, priestly students of God's Law, and lay Law-experts and sages. Even if the Synoptic Gospels basically portrayed one type of scribe (i.e. Pharisaic scribes), they did not simply reproduce a stereotyped scribe. Matthew knew how to employ the scribal method and provided a model of scribal *diakonia*.—D.J.H.

916. R. HODGSON, "On the *Gattung* of Q: A Dialogue with James M. Robinson," *Biblica* 66 (1, '85) 73-95.

J. M. Robinson's definition of Q as a collection of sayings of Jesus the wise man should be refined in two ways: (1) At least in an early stage of its history, Q absorbed a collection of OT *testimonia*. (2) The social history of Q should be rewritten to include some relationship to Pharisaism (especially the conflicts over ritual purity, tithing, and table fellowship) as well as to wisdom speculation, apocalypticism, and incipient gnosticism.—D.J.H.

917. I. H. JONES, "Recent Work on the Parables," *EpworthRev* 12 (1, '85) 89-96.

Examination of recent books and articles that relate to J. Jeremias's methods of parable research highlights the following needs: (1) to separate allegorization from what appears in Mk 4:14-20 and Mt 13:34-43; (2) to recognize the complexity of the parables and the difficulty of defining the exact nature of their original force as utterances; (3) to give renewed attention to the parables as they actually appear in the Gospels; (4) to recognize how many layers stand behind our literary texts of the parables; (5) to be aware that, at least in the oral stages of transmission, elements which have been treated as eschatologically significant could have been merely elements in a traditional narrative form; and (6) to ask again about the nature and origin of the parable.—D.J.H.

918. L. NEREPARAMPIL, "The Theology of Redemption in the Synoptic Gospels," *Biblehashyam* 10 (3, '84) 149-159.

In the Synoptic Gospels, the ideas of redemption (*lytron*) and salvation (*sōtēria*) are so closely related that one cannot be expressed without referring somehow to the other.—D.J.H.

919. J. M. ROBINSON, "The Sayings of Jesus: Q," *Drew Gateway* [Madison, NJ] 54 (1, '83) 26-38.

Q is the most important Christian text that we have, for here we are nearer to Jesus than elsewhere. The Q-Christology (and soteriology) was not exclusively oriented toward Jesus, but also embraced John and the Q-movement. Q was primarily a call for action rather than a theological statement. A research project will make available by 1990 a new reconstruction, translation, and commentary for Q.—D.J.H.

920. P. ROLLAND, "L'arrière-fond sémitique des évangiles synoptiques," *EphTheolLov* 60 (4, '84) 358-362.

Recourse to a primitive Hebrew document is the best explanation for the similarities and differences among the following six Synoptic pericopes: Mt 4:1/Mk 1:12-13/Lk 4:1; Mt 9:4/Mk 2:8/Lk 5:22; Mt 13:10/Mk 4:10/Lk 8:9; Mt 8:23/Mk 4:36/Lk 8:22; Mt 14:13/Mk 6:33/Lk 9:11; and Mt 14:17/Mk 6:38/Lk 9:13. [The same issue (pp. 363-366) contains F. Neirynck's critical comments on each of Rolland's examples.]—D.J.H.

921. C. W. SCHNELL, "Jesuslogia, aforismes en vertelde wêreld" [Jesus' Logia, Aphorisms and Narrative World], *TheolEvang* 18 (1, '85) 28-35.

W. A. Beardslee tried to relate Jesus' logia in the Synoptic tradition to the parables by using the principles of J. D. Crossan and P. Ricoeur for understanding metaphorical speech. J. G. Williams argued that literary analysis of aphorisms can provide the clue to understanding Jesus' logia. But the logia cannot be understood as sayings of Jesus without reconstructing the historical context in which they were spoken.—D.J.H.

922. J. W. SIDER, "Proportional Analogy in the Gospel Parables," *NTStud* 31 (1, '85) 1-23.

Where *parabolē* refers to a particular saying in the Gospels, it usually denotes analogy in the form of a proportional equation. Without analysis of the nature of the equation, a most elemental feature may be overlooked. Ellipsis of various kinds is characteristic of the form of statement in analogy. Extension makes innumerable varieties of parabolic utterance out of the basic form of analogical thought. The simpler an interpreter's "one point" turns out to be, the more likely it is to be a part mistaken for the whole. Since parables are extended figures, parable and allegory are one in form.—D.J.H.

923. A. W. SWAMIDOSS, "Diakonia as Servanthood in the Synoptics," *IndJournTheol* 32 (1-2, '83) 37-51.

The Synoptic Gospels breathe the atmosphere of *diakonia* in the person, work, and teachings of Jesus. His *diakonia* is couched in the language of servanthood.—D.J.H.

924. R. A. WILD, "The Encounter between Pharisaic and Christian Judaism: Some Early Gospel Evidence," *NovTest* 27 (2, '85) 105-124.

The research done by J. Neusner and S. Freyne has shown that it is no longer possible to explain the pre-A.D. 70 traditions of controversies between Jesus and the Pharisees simply by appealing to Pharisaic religious dominance. Several Q and Markan texts (Mt 23:33/Lk 11:42; Mt 23:25-26/Lk 11:39-41; Mk 7:1-23; 2:15-17) presuppose a Jesus who was concerned with a specifically Pharisaic legal agenda; they do not present him in monochromatic fashion as one who flatly rejected that agenda.—D.J.H.

Synoptics, §§ 29-862, 1029.

Matthew

925. W. WILKENS, "Die Komposition des Matthäus-Evangeliums," *NTStud* 31 (1, '85) 24-38.

The six major parts of Mt deal with Jesus' word and work: election and vocation (1:1-4:22), preaching and healing (4:23-9:34), empowerment and sending forth (9:35-11:24), veiling and revelation (11:25-16:12), abasement and exaltation (16:13-21:46), and separation and decision (22:1-28:20). The Gospel narrates four aspects of Jesus' messianic activity: beginning (1:1-4:22), foundations (4:23-11:24), actualization (11:25-21:46), and goal (22:1-28:20). The first half concerns Jesus' messianic activity; the second half describes the founding of the church. The theological-christological center of the Gospel is Jesus' word of revelation and call to salvation in Mt 11:25-30.—D.J.H.

926. M. MIYOSHI, "Zur Entstehung des Glaubens an die jungfräuliche Geburt Jesu in Mt 1 und Lk 1," *AnnJapanBibInst* 10 ('84) 33-62.

Just as early Christian belief in Jesus' divine sonship was based on the resurrection (see Rom 1:3-4), so the idea of Jesus' virginal conception was probably also a fruit of Easter faith. The traditions in Mt 1 and Lk 1 presupposed the role of the man in Jewish folk religion. These accounts portray the Holy Spirit's role in Jesus' conception as parallel to the man's role in Jewish society. Thus they reflect Hellenistic-Jewish Christianity's attempt at affirming that Jesus brought salvation not only to the Jewish people but to all peoples.—D.J.H.

927. [Mt 1-2] K. R. R. GROS LOUIS, "Different Ways of Looking at the Birth of Jesus," *Bible Review* [Washington, DC] 1 (1, '85) 33-40.

A literary approach to Mt 1-2 and Lk 1-2 illuminates their different narrative strategies and understandings of history. Matthew presented Jesus' birth as part of a predetermined plan that prophecies predicted and instructions given in dreams helped to fulfill. Luke was as interested in the people involved in history as he was in the history that resulted from what they did.—D.J.H.

928. W. STEGEMANN, "Die Versuchung Jesu im Matthäusevangelium. Mt 4,1-11," *EvangTheol* 45 (1, '85) 29-44.

The temptation of Jesus (Mt 4:1-11) forms part of the Gospel's introduction (Mt 1:1-4:16), which centers on Jesus as the "Son" of God whose divine status is mysteriously at odds with his external circumstances and destiny. Satan tries to tempt Jesus to come down on one side of the paradox by abandoning the lowly path set before him. Matthew's addressees were urged to hold fast to the self-emptying sonship of Jesus in the face of doubts of the kind exploited by Satan.—G.H.

929. [Mt 5-7] H. WEDER, "Die 'Rede der Reden.' Beobachtungen zum Verständnis der Bergpredigt Jesu," *EvangTheol* 45 (1, '85) 45-60.

The dramatist F. Dürrenmatt designated the Sermon on the Mount (Mt 5-7) as the "speech of speeches." His epithet was not a mere superlative, but referred to the fact that this speech speaks of the basis of all human speaking. If on the mount a human voice sounded and those listening heard the word of God, then at the risk of introducing "metaphysics," God cannot be kept at arm's length from this Son of Man.—G.H.

930. H. W. BASSET, "The Meaning of 'Shtuth', Gen. R. 11 in Reference to Mt 5.29-30 and 18.8-9," *NTStud* 31 (1, '85) 148-151.

The Hebrew term *šētūt* in Rabbi Hoshaya's defense of circumcision in *Gen. Rab.* 11 (see *Pesiq. R.* 23) should be translated as "offensiveness." This rabbinic tradition alluded to Mt 5:29-30; 18:8-9, which taught that offensive organs (that cause one to sin) should be removed.—D.J.H.

931. [Mt 6:9-13] P. GRELOT, "L'arrière-plan araméen du 'Pater,'" *RevBib* 91 (4, '84) 531-556.

After rejecting J. Carmignac's contention that the Lord's Prayer must have been composed in Hebrew as the sacred language of the Jews, the article examines the parallels of the Lord's

Prayer with the Gethsemane accounts (Mk 14:32-42 parr.) and the Fourth Gospel (12:28; 17:15), explores each part of the Lord's Prayer with specific attention to reconstructing the original Aramaic wording, and concludes with Aramaic retroversions of Lk 11:2-4 and Mt 6:9-13.—D.J.H.

932. [Mt 6:9-13] F. LEFEVRE, "Nederlandstalige boeken rond het Onzevader" [Dutch Books on the Lord's Prayer], *Collationes* 30 (4, '84) 460-470.

The Lord's Prayer was the theme chosen for reflection and spiritual renewal on the occasion of the Pope's visit to the Netherlands and Belgium in May 1985. This article offers an annotated bibliography of about thirty Dutch publications (original or translated) on the Lord's Prayer: brochures for a larger audience, exegetical studies, some older publications, many recent contributions, ecumenical endeavors, and two items intended for young people.—J.L.

933. J. DUPONT, "Dieu ou Mammon (Mt 6,24; Lc 16,13)," *CristStor* 5 (3, '84) 441-461.

Mt 6:24/Lk 16:13 consists of a proverb, its explication, and its application to the listeners. The Lukian version probably represents the more primitive form of the parable. The saying is a homogeneous literary unit, with no superfluous elements. In Jesus' ministry it challenged balky listeners to accept the practical consequences of accepting his preaching of God's kingdom.—D.J.H.

934. M. CASEY, "The Jackals and the Son of Man (Matt. 8.20 // Luke 9.58)," *JournStudNT* 23 ('85) 3-22.

On a general level, Mt 8:20/Lk 9:58 contrasted the divine provision of resting places for jackals and birds with the lack of such provision for human beings. In accordance with the normal Aramaic idiom *bar 'ēnaš*, Jesus used this assertion with particular reference to himself, thereby declaring that he in the course of his migratory ministry had nowhere to go.—D.J.H.

935. [Mt 9:35-11:1] R. E. MOROSCO, "Matthew's Formation of a Commissioning Type-Scene Out of the Story of Jesus' Commissioning of the Twelve," *JournBibLit* 103 (4, '84) 539-556.

Jesus' commissioning of the Twelve in Mt 9:35-11:1 was patterned after God's commissioning of Moses in Exod 3:1-4:17: introduction, confrontation, commission, objection, difficulty, reassurance, and conclusion. Matthew edited various dominical sayings about missions in conformity with an outline that he knew from the Hebrew Bible, in order to stimulate reader response and to place the new mission in line with those of Moses and other OT figures.—D.J.H.

936. C. R. CARLISLE, "Jesus' Walking on the Water: A Note on Matthew 14.22-33," *NTStud* 31 (1, '85) 151-155.

In revising Mark's account of Jesus' walking on the water (Mk 6:45-52), Matthew in 14:22-33 used Simon Peter as a model of discipleship and suggested that Jesus is revealed through his church by means of his true followers (see Mt 16:13-20).—D.J.H.

937. J. LAMBRECHT, "'Gij zijt Petrus'. Mt. 16,16-19 en het pausschap" ["You are Peter." Mt 16:16-19 and the Papacy], *Collationes* 30 (4, '84) 389-419.

Four sources of difficulty call into question the "traditional" Roman Catholic understanding

of Mt 16:16-19: the insertion character of the text, other Matthean Peter-passages, the uncertain meaning of several terms (especially *kephā'*), and the earliest history of the church. The positions currently being defended concerning the origin of this text are that (1) Mt 16:17-19 goes back to the earthly Jesus, (2) these words were spoken by or attributed to the risen Lord, (3) the text originated in the post-Easter church and is either Palestinian or extra-Palestinian Hellenistic, and (4) the actual wording goes back to the Evangelist, who used not a written source but traditional elements. After this survey of the problems and proposed solutions, a rather late origin for Mt 16:16-19 (i.e. a combination of the third and fourth positions) is advanced as the most probable solution. The Peter figure, here as well as in other NT passages, has become a type. Can this "typologizing" and the later use of the text by the Roman primacy be reasonably explained and defended, notwithstanding the fact that the concrete form of the papacy was and is highly influenced by historical data? In any case, one must remember that a pope is never above the gospel.—J.L. (Author)

938. [Mt 17:20] G. SCHWARZ, "*Pistin hōs kokkon sinapeōs*," *Biblische Notizen* [Bamberg] 25 ('84) 27-35.

The reconstructed Aramaic original behind the Greek "mustard seed" sayings in the Synoptic Gospels (Mt 17:20; 21:21; Mk 11:23; Lk 17:6) can be translated as follows: "Amen, I say to you: If you had trust (as little) as a mustard seed, you would say to this 'mountain' or to this 'sycamore': 'Lift yourself up and cast yourself into the sea!' And so it would be." The terms "mountain" and "sycamore" were metaphors for those learned opponents encountered by Jesus' disciples.—D.J.H.

Mt 18:8-9, § 29-930.

Mt 21:21, § 29-938.

939. W. WEREN, "Israël en de kerk. Het substitutiedenken en de lijnen van Jes. 5, 1-7 naar Mt. 21, 33-44 (Israel and the Church. The Idea of Substitution and the Paths from Is. 5, 1-7 to Mt. 21, 33-44)," *TijdTheol* 24 (4, '84) 355-373.

Synchronic analysis of Isa 5:1-7 and Mt 21:33-44 reveals that the parable of the wicked tenants contains no rejection of Israel, but rather formulates a critique that the church should also take to heart if it wishes to share in God's election. Intertextual analysis shows that Mt 21:33-44 depended heavily on Isa 5:1-7 and was influenced by other texts owing their existence to Isa 5:1-7. This double analysis leads to the conclusion that the idea of Christianity as a substitute for Judaism is not supported by Mt 21:33-44, but is a theological presupposition strongly determined by later interpretation of the parable in light of the growing separation between church and synagogue.—D.J.H.

940. M. DEL VERME, "I 'Guai' di Matteo e Luca e le decime dei farisei (*Mt. 23,23; Lc. 11,42*)," *RivistBib* 32 (3, '84) 273-314.

After comparing the texts of Mt 23:23 and Lk 11:42, the article focuses on the "woe"-saying in Mt 23:23-24: literary structure, the apostrophe "Woe to you, scribes and Pharisees," and the term "hypocrites." Then it considers the "woe"-saying in Lk 11:42: redactional motifs and history of tradition, and the accusation against the Pharisees. Finally it examines the solutions proposed by E. Nestle, E. F. F. Bishop, and D. Correns regarding the differences between the lists of tithed products in Mt 23:23 and Lk 11:42.—D.J.H.

941. [Mt 27:3-10] W. SCHWARZ, "Die Doppelbedeutung des Judastodes," *BibLiturg* 57 (4, '84) 227-233.

The tradition about Judas' death was developed differently by Matthew and Luke. Mt 27:3-10 contrasted Judas' remorse leading to suicide with the conduct of the high priests who handed Jesus over to condemnation even though they were conscious of their wrongdoing. Acts 1:15-20b presented Judas' death as the expression of God's punishment for his wrongdoing.—D.J.H.

Mark

942. J. L. BAILEY, "Perspectives on the Gospel of Mark," *CurrTheolMiss* 12 (1, '85) 15-25.

The peculiar character of Mk and the ways in which contemporary scholars approach it are discussed from five different, though overlapping, perspectives: gospel, action, puzzle, mirror, and parable. Implications for preaching and teaching Mk conclude the article.—D.J.H.

943. C. BREYTENBACH, "Grammatikale kanttekeninge by die Markusevangelie" [Grammatical Notes on the Gospel of Mark], *SkrifKerk* 5 (2, '84) 23-32.

The important consequences that decisions on the grammatical level have for the theological interpretation of biblical texts are illustrated by a discussion of seven examples in the Gospel of Mark: 1:1-3; 1:10-11; 4:8; 4:11-12; 4:22; 14:62; and 15:39.—B.C.L.

944. J. DELORME, "Le salut dans l'évangile de Marc," *LavThéolPhil* 41 (1, '85) 79-108.

After discussing methodological orientations for a semiotic analysis of the term *sōzein* in Mk, the article examines the dynamics (relationships between actors, places, times, etc.) of Markan passages where *sōzein* appears: narratives (3:1-6; 5:21-43; 6:53-56; 10:46-52; 15:29-32) and discourses (13:1-37; 8:34-38; 10:23-31; 16:9-20). Then it considers the structure of "salvation" and reflects on the place of salvation in Mk as a whole.—D.J.H.

945. V. Fusco, "Dall'esegesi all'ermeneutica: i miracoli in Marco," *RassTeol* 25 (6, '84) 481-491.

After reflecting on the problems involved in actualizing miracle stories in the Gospels, the article explains how patristic commentators interpreted them as allegories or insisted on their historicity and significance for faith. Mark saw in Jesus' miracles, accompanying his preaching of the kingdom of God, not only a historical-christological dimension but also an ecclesiological-spiritual aspect. The Evangelists' handling of Jesus' miracles illustrates how continuity of meaning can be maintained in the course of many rereadings.—D.J.H.

946. D. J. HARRINGTON, "A Map of Books on Mark (1975-1984)," *BibTheolBull* 15 (1, '85) 12-16.

This survey of more than seventy books on Mk published in various languages (chiefly English and German) between 1975 and 1984 takes account of general works, literary studies, monographs on various passages, and theological studies. The main text of the article shows where the books in the bibliography fit on the map of Markan scholarship.—D.J.H.

947. J. A. L. LEE, "Some Features of the Speech of Jesus in Mark's Gospel," *NovTest* 27 (1, '85) 1-26.

Certain linguistic features of Jesus' sayings in Mk (*men*, *eu*, the optative, *ō* with the vocative, *ou mē*, etc.) give his speech a formal, dignified tone. None of these features had any counterpart in Aramaic (or Hebrew).—D.J.H.

948. S. N. OLSON, "Christ for All of Life: Mark's Miracle Stories for 1985," *CurrTheol Miss* 12 (2, '85) 90-99.

Although Mark did not reject attention to Jesus' miracles, he subordinated them to the message of the cross and incorporated them into a picture of Jesus that would change people's everyday lives. Suggestions for a series of sermons on Markan miracle texts (2:23-28; 3:20-25; 4:26-34; 4:35-41; 5:21-43; 6:1-6; 6:7-13) conclude the article.—D.J.H.

949. N. R. PETERSEN, "The reader in the gospel," *Neotestamentica* 18 ('84) 38-51.

The article first addresses in a theoretical way the relationships among readers, texts, works, and worlds. Then it explores these relationships in Mk, with special attention to the implied reader of the Gospel and the pivotal significance of chapter 13 in the narrative flow. It concludes with reflections on new questions about the Gospel's historical context that emerge when the implied reader is considered.—D.J.H.

950. S. RABACCHI, "Il Vangelo secondo Marco," *SacDoc* 29 (6, '84) 482-502.

This introduction to Mk first considers its author, original audience and date of composition, and literary characteristics and structure. Then the principal theological features of Mark's portrayal of Jesus are discussed under three headings: true man, true Son of God, and true Messiah.—D.J.H.

951. M. P. SCOTT, "Chiastic Structure: A Key to the Interpretation of Mark's Gospel," *BibTheolBull* 15 (1, '85) 17-26.

Analysis of the chiastic structure of Mk with particular attention to the function of questions in developing meaning reveals the following general outline: prologue (1:1-8), *pars prima* (1:9-3:35; 4:1-8:30), *pars secunda* (8:31-10:31; 10:32-12:40), supplement (12:41-13:37), *pars tertia* (14:1-64; 14:65-15:47), and epilogue (16:1-8). The structural center of the Gospel is the identification of Jesus as the Son of God in 9:7.—D.J.H.

952. P. SMITH, "Saint Mark. An Evangelist for Our Time," *Emmanuel* 91 (4, '85) 198-203.

Jesus' behavior, more than his words, is the message that Mark preaches to us. The Markan emphasis on expelling demons can help us in facing the temptation to become self-absorbed.—D.J.H.

953. A. STOCK, "Hinge Transitions in Mark's Gospel," *BibTheolBull* 15 (1, '85) 27-31.

The boundaries between the five topographically distinct sections in Mk are clearly signaled by hinge, or transition, passages (see Mk 1:14-15; 8:22-26; 10:46-52; 15:40-41). These hinge transitions are arranged in pairs and related concentrically; they point partly backward and partly forward.—D.J.H.

Mk, § 29-990.

954. A. SUHL, "Überlegungen zur Hermeneutik an Hand von Mk 1,21-28," *Kairos* 26 (1-2, '84) 28-38.

This report about a 1979 seminar on the hermeneutical problems of the miracles tradition as exemplified in Mk 1:21-28 deals especially with the distance created by applying the historical-critical method. After explaining the procedures followed at the seminar, the report considers the various understandings of miracles, illustrates the historical-critical approach with reference to R. Pesch's analysis of Mk 1:21-28, discusses the meaning of the text today in dialogue with G. Theissen's approach, and reflects on the appropriation of the story in light of the views of W. Wink, and of H. Barth and T. Schramm.—D.J.H.

955. J. MARCUS, "Mark 4:10-12 and Marcan Epistemology," *JournBibLit* 103 (4, '84) 557-574.

Various motifs in Mk 4:10-12 and related Markan texts had rich backgrounds in Jewish apocalyptic writings: knowledge as a gift of God, concealment from the many and revelation to a few, God as the source of the dualism, a relationship between insight and forgiveness, the mystery of God's dealing with humanity, knowledge in a penultimate age, and the juncture of the ages. Mk 4:10-12 helped the Markan community in its sufferings to recognize that God's purpose was working itself out in a mysterious manner involving triumph in apparent defeat. Jesus' crucifixion was the point at which the mystery was either unlocked or else finally rendered inscrutable.—D.J.H.

956. M. J. SELVIDGE, "Mark 5:25-34 and Leviticus 15:19-20: A Reaction to Restrictive Purity Regulations," *JournBibLit* 103 (4, '84) 619-623.

The portrait of the woman with the flow of blood in Mk 5:25-34 is in direct contrast to the portrait of women preserved by the androcentric Levitical writers (see Lev 15:19, 28). Traces of restrictive purity obligations survive in Mk 5:25, 29 only to be discarded by a Jesus movement that centered its emphasis not on restricting women, but on preserving stories about women who were liberated from physical and social suffering.—D.J.H.

957. W. BRUNERS, "'Und fuhr in das Gebiet von Dalmanuta' (Mk 8,10). Begegnung mit einer biblischen Landschaft—ein Tagebuch," *BibLiturg* 57 (4, '84) 200-207.

This diary of a visit to Galilee in July 1984 gives particular attention to the relationship between Jesus and his homeland.—D.J.H.

958. [Mk 8:12] J. SWETNAM, "No Sign of Jonah," *Biblica* 66 (1, '85) 126-130.

The denial of a sign in Mk 8:12 (cf. Mt 12:39; 16:4; Lk 11:29) is to be understood as the elimination of official witness to the risen Jesus (see Mk 16:1-8), so that the risen Jesus does not serve as God's sign formally and explicitly witnessing to the truth of who Jesus is and what he says. Instead, Mark had the earthly Jesus witness to himself before the Sanhedrin (see 14:62).—D.J.H.

959. U. C. VON WAHLDE, "Mark 9:33-50: Discipleship: The Authority that Serves," *BibZeit* 29 (1, '85) 49-67.

In addition to the catchwords *onoma*, *skandalon*, *pyr*, and *halas* in Mk 9:33-50, a repetition

of structure binds together the two halves of the passage (vv. 36-41, 42-49). Discussion of its individual parts (vv. 33-35, 36-37, 38-40, 41, 42, 43, 45, 47-48, 49-50) indicates that, in addition to describing the relation between authority and service, the collection exhibits the reversal of standards that is a theme of Mk 8:22-10:52 as a whole.—D.J.H.

Mk 11:23, § 29-938.

960. [Mk 12:25] W. E. PHIPPS, "Jesus on Marriage and the Afterlife," *Christian Century* [Chicago] 102 (11, '85) 327-328.

In Mk 12:25, Jesus asserted that there is life after death (against the Sadducees) and that it is not a carbon copy of earthly life (against the Pharisees). Then marital love will become something wonderfully inclusive and intense, as persons move from the provisional material sphere to the permanent spiritual one.—D.J.H.

961. J. G. JANZEN, "Resurrection and Hermeneutics: On Exodus 3.6 in Mark 12.26," *JournStudNT* 23 ('85) 43-58.

The three-ancestor formula in Exod 3:6 ("I am the God of Abraham, and the God of Isaac, and the God of Jacob") constitutes a three-term analogical vector: the ancestors in their generations, the generation of the exodus, and later generations in their respective and various situations. In Mk 12:24-27 Jesus countered the Sadducees' story with the hermeneutics of resurrection implicit in the story of Israel's ancestors, thus displaying deep sensitivity to the context of Exod 3:6.—D.J.H.

962. [Mk 12:34] G. MURRAY, "The Questioning of Jesus," *DownRev* 102 (349, '84) 271-275.

Mark's conclusion in 12:34 ("no one dared to question him anymore") would have been appropriate if Jesus' questioner had been hostile, as in Mt 22:35 and Lk 10:25. Mark's ingenious combination of Mt 22:35-40 and Lk 10:25-28 compelled him to make the questioner friendly, and so his conclusion seemed to lack point.—D.J.H.

963. [Mk 14:3-9] J. SUGGIT, "An Incident from Mark's Gospel," *JournTheolSAfric* 50 ('85) 52-55.

In the house of a leper healed by Jesus (see Mk 1:40-45), the unnamed woman of Mk 14:3-9 expressed her devotion to Jesus. Her costly offering of worship was the way in which she was involved in the memorial instituted by him (see 14:9).—D.J.H.

964. K. MYHRE, "'Paktens blod' i vinordet. En undersøkelse av henspillingen på Ex 24,8 i Mark 14,24/Matt 26,28" ["Blood of the Covenant" in the Saying concerning the Wine. A Study of the Allusion to Exod 24:8 in Mk 14:24/Mt 26:28], *TidsTeolKirk* 55 (4, '84) 271-286.

Exod 24:1-11 is unique in the OT tradition, combining a number of motifs in an unusual way. In Exod 24:8, the atoning blood is brought into contact with the recipients of the atonement. This blood is a sign of the covenant, and there are indications that the atonement is combined with a meal (see 24:11). These motifs are developed in Mk 14:24 and Mt 26:28. Thus the term "blood of the covenant" forms a link with OT concepts, which illuminate important eucharistic themes.—H.M.

965. [Mk 14:32–15:47] R. E. BROWN, “The Passion According to Mark,” *Worship* 59 (2, '85) 116–126.

This exposition of the Markan passion narrative [see §§ 19-997; 28-921] appears according to the following outline: Gethsemane—prayer and arrest (14:32-52); Sanhedrin trial and Peter's denial (14:53-72); Roman trial (15:1-15); and crucifixion, death, and burial (15:16-47).—D.J.H.

966. M. R. COSBY, “Mark 14:51-52 and the Problem of Gospel Narrative,” *PerspRelStud* 11 (3, '84) 219-231.

The symbolism of Mk 14:51-52 is more understandable in light of the story line of Mk than as an expression of early Christian baptismal practices. Whereas Jesus goes toward his appointed destiny of suffering in accord with God's will, the disciples flee into the night, stripped of all their confident expectations of positions of power in the messianic kingdom. —D.J.H.

967. [Mk 14:62-64] S. PACE, “The Stratigraphy of the Text of Daniel and the Question of Theological *Tendenz* in the Old Greek,” *BullIntOrgSeptCogStud* 17 ('84) 15-35.

After discussing the history of the Semitic and Greek texts of the book of Daniel, this article rebuts F. F. Bruce's claim that the reading *kai hōs palaios hēmerōn parēn* (“and he appeared as [the] Ancient of Days”) in Dan 7:13 represented the theological tendency of the Old Greek translation, thus supplying the background for the charge of blasphemy against Jesus in Mk 14:62-64. The reading was a secondary scribal development in the transmission of the Greek text, which probably occurred in two stages: the inadvertent loss of epsilon in *heōs*, and the deliberate correction of *palaioi*.—D.J.H.

968. J. A. RUIZ DE GOPEGUI, “Para uma volta à catequese narrativa. Fé pascal e ‘história de Jesus’ em Mc 16,1-8,” *Perspectiva Teológica* [Belo Horizonte, Brazil] 16 (40, '84) 313-331.

The empty-tomb narrative in Mk 16:1-8 illustrates how faith in the risen Lord was rooted in the revelatory power of the earthly Jesus. After situating the text in terms of historical and literary criticism, the article focuses on five sentences in Mk 16:1-8 and their relationship to earlier passages in Mk. Theological reflections and a section on catechetical consequences are also included.—D.J.H.

Luke

969. F. B. CRADDOCK, “The Sermon and the Uses of Scripture,” *TheolToday* 42 (1, '85) 7-14.

The present relationship between biblical studies and the church's preaching-teaching ministry is quite healthy. Nevertheless, modern preachers can be well instructed by looking at the ways in which Luke used the Jewish Scriptures: promise and fulfillment, creating a world, allusion, and the refrain.—D.J.H.

970. G. DIETRICH, “The Role of Class Contradiction in Luke's Theology,” *COELI* [Brussels] 33 ('85) 12-17.

Luke appealed to his readers to make a clear choice on the side of the poor in the class

contradiction between exploiters and exploited (see Lk 6:17-38; 16:1-13, 19-31; 18:18-23). The era of Mammon is meant to end with the coming of God's kingdom.—D.J.H.

971. G. FRIZZI, "La 'missione' in Luca-Atti. Semantica, critica e apologia lucana," *RivistBib* 32 (4, '84) 395-423.

In his Gospel, Luke showed a consistent and systematic interest in "mission" terminology (*exapostellō, pempō*). In Acts he preferred words connected with witness (*martyrion*) and service (*diakonia*) to describe "missionary" activity, while insisting that the spread of the *logos tou theou* remained exclusively in God's hands. According to Luke, God's word took precedence over the church's evangelizing activity.—D.J.H.

972. J. S. GALLIGAN, "The Tension between Poverty and Possessions in the Gospel of Luke," *Spirituality Today* [Chicago] 37 (1, '85) 4-12.

Two basic strands of thought permeate the Lukan perspective on poverty and possessions: (1) Renunciation is absolutely necessary for a disciple, because possessions can be obstacles and dangers in the spiritual life. (2) The proper use of material goods that are nonessential to the disciple is to be manifested in the positive act of helping those in need.—D.J.H.

973. J. G. KELLY, "Lucan Christology and the Jewish-Christian Dialogue," *JournEcum Stud* 21 (4, '84) 688-708.

Lk-Acts is a key source in helping us to understand better the christological question and thus to enter into a more fruitful Jewish-Christian dialogue: (1) The Lukan concept of the inbreaking of salvation into history is more fruitful for this dialogue than Matthean historical eschatology is. (2) Jesus/Elijah has only begun the restoration for which all humanity, Jews and Christians, is still waiting. (3) One of the ways to find God is to follow the way of Jesus, but Jesus' way is not the only way. (4) With Luke, we must stress continuity and not discontinuity. Christianity has not superseded Judaism.—D.J.H.

974. E. LAVERDIERE, "When Prophets Break Bread," *Emmanuel* 91 (2, '85) 77-81.

The prophetic role of Jesus (see Lk 4:16-30) and his disciples is critical for understanding Luke's many accounts of meals. Gospel texts such as Lk 7:36-50 and 5:27-32 illustrate that, when prophets break bread, the demands of the gospel become clearer.—D.J.H.

Lk, § 29-1138.

Lk 1, § 29-926.

975. J. M. HERNÁNDEZ MARTÍNEZ, "La madre de Jesús, la primera creyente (Perspectivas mariológicas de Lc. 1-2)," *EphMar* 34 (3-4, '84) 239-258.

In his infancy narrative (Lk 1-2), Luke portrayed Mary as the mother of Jesus and the first believer. Not enough evidence exists to affirm with certainty that Luke presented Mary as either the "daughter of Zion" or the "ark of the covenant."—D.J.H.

976. W. KIRCHSCHLÄGER, "Beobachtungen zur Struktur der lukanischen Vorgeschichten Lk 1-2," *BibLiturg* 57 (4, '84) 244-251.

The first part of the Lukan infancy narrative develops the theme of promise: A—announcement of John's birth (1:5-25); A'—announcement of Jesus' birth (1:26-38);

X—meeting of the mothers of John and Jesus (1:39-45, 46-55, 56). The second part focuses on fulfillment: B—John's birth, circumcision, and naming, followed by praise (1:57-66, 67-79); C—summary about the boy's growth (1:80); B'—Jesus' birth, circumcision, and naming, followed by events in the Temple and praise (2:1-7, 8-20, 21, 22-28, 29-32, 33-39); C'—summary about the boy's growth (2:40); X'—the twelve-year-old Jesus in the Temple (2:41-52). This structural outline has important hermeneutical and theological consequences.—D.J.H.

Lk 1-2, § 29-927.

977r. *The New Testament in Greek: The Gospel according to St. Luke. Part One, Chapters 1-12* (Oxford: Clarendon Press, 1984).

K. ALAND, *Gnomon* 56 (6, '84) 481-497.—After sketching the history of the International Greek New Testament Project, the article describes the general principles guiding this edition of Lk 1-12 and comments on the material contained in the apparatuses: lectionaries, majuscules, minuscules, and patristic quotations and ancient versions. Attention is also given to how T. W. Manson's criticisms of S. C. E. Legg's editions of Mt and Mk have been taken into account. However splendid this edition of Lk 1-12 may be, it is a failure in its conception (e.g. the choice of the Textus Receptus as the base text) and methodology (e.g. the selection of the basic Greek manuscripts).—D.J.H.

978r. *Idem*.

K. ALAND, "Eine neue Ausgabe des griechischen Neuen Testaments. Zur Oxford-Ausgabe von Luk. 1-12," *TheolRev* 80 (6, '84) 441-448.—After explaining the prehistory and origin of the project, the article criticizes the choice of the Textus Receptus as the base text and comments on the presentation of various kinds of evidence (Greek manuscript, patristic, lectionary). Although the volume will be a useful tool for the study of Lk, it will not help those wishing to prepare a new critical edition of the Gospel. We await still the "new Tischendorf."—D.J.H.

979. [Lk 1:5-38] S. MUÑOZ IGLESIAS, "El procedimiento literario del anuncio previo en la Biblia," *EstBib* 42 (1-2, '84) 21-70.

This supplement to Muñoz Iglesias's earlier articles on the infancy narratives [see §§ 2-40; 3-86] discusses the similarities and differences between the announcements to Zechariah in Lk 1:5-25 and Mary in Lk 1:26-38, the underlying OT pattern of announcements, the distinction between the OT vocation stories and announcements, the use of "derashic" procedures in Lk 1:5-38 and its independence of ps.-Philo's *Biblical Antiquities* 42, L. Legrand's thesis that the announcement to Mary was an apocalypse, and the complementarity between literary artistry and historicity in Lk 1:5-38.—D.J.H.

980. R. MEYNET, "Dieu donne son Nom à Jésus. Analyse rhétorique de Lc 1,26-56 et de 1 Sam 2,1-10," *Biblica* 66 (1, '85) 39-72.

Rhetorical analysis shows that Lk 1:26-56 (annunciation to Mary, visitation, Magnificat) forms a tightly structured unified whole and parallels the annunciation to Zechariah (Lk 1:5-25). The names of God in the Magnificat (especially "holy" in v. 49) are those given to Jesus at the moment of the annunciation to Mary. Rhetorical analysis of the canticle of Hannah (see 1 Sam 2:1-10), made in accord with an analysis of the Magnificat, highlights

the thematic and structural relationships between the two canticles. Five diagrams illustrate the analyses.—D.J.H.

981. K. BERGER, "Das Canticum Simeonis (Lk 2:29-32)," *NovTest* 27 (1, '85) 27-39.

Simeon's thanksgiving before death (Lk 2:29-32) is an example of a literary genre that was Hellenistic in origin but was also used in Jewish circles (see *Jubilees* 22:7-9). His canticle expresses the idea of death as the end of enslavement, the privilege of experiencing the Messiah's presence, themes prominent in Isaiah 40-52, and the nature of Israel's relationship to the Gentiles. Comments about the use of Lk 2:29-32 in later writings and about its modern interpretation conclude the article.—D.J.H.

982. [Lk 8:1-3] R. RYAN, "The Women from Galilee and Discipleship in Luke," *BibTheol Bull* 15 (2, '85) 56-59.

The Galilean women (see Lk 8:1-3) followed Jesus and played a part in his ministry from beginning to end. They provide a model of faithful, active, and full discipleship for women in the church.—D.J.H.

Lk 9:58, § 29-934.

Lk 11:2-4, §§ 29-931-932.

Lk 11:42, § 29-940.

983. [Lk 12:20] G. SCHWARZ, "Tautē tē nykti tēn psychēn sou apaitousin apo sou?" *Biblische Notizen* [Bamberg] 25 ('84) 36-41.

The reconstructed Aramaic original of Lk 12:20b can be translated thus: "In this night they will draw your soul out of you." The translation of *psychē* as "life" is not acceptable. The Greek term *apaitousin* reflects the misreading of *mēšahālîn* as *mēša'ālîn*.—D.J.H.

Lk 13:34-35, § 29-1004.

984. E. POUSET, "Les invités du banquet (Luc 14,15-24)," *Christus* [Paris] 32 (125, '85) 81-89.

After situating Lk 14:15-24 in its Lukian context, the article reflects on themes in the parable: the host and the invitation (vv. 15-16), the readiness of the banquet (v. 17), those who made excuses (vv. 18-20, 24), those who took their places (v. 21), and the compulsion to come (vv. 22-23).—D.J.H.

Lk 16:13, § 29-933.

985. V. TANGHE, "Abraham, son Fils et son Envoyé (Luc 16, 19-31)," *RevBib* 91 (4, '84) 557-577.

After presenting the textual evidence for Lk 16:31, the article traces the development of thought in Lk 16:19-31 with special reference to the contrast between the rich man and Lazarus, the phrase *pros ton pylōna* (v. 20), and the logic of the dialogue between the rich man and Abraham (vv. 24-31). The original version of v. 31 contained the clause *oud' ean tis ek nekrōn apelthē akousōsin autou* ("even if someone should come from the dead, they

would not listen to him"). The passage as a whole attacked a Jewish refusal to be converted, i.e. to become detached from riches.—D.J.H.

Lk 17:6, § 29-938.

986. J. DUPONT, "Le maître et son serviteur (Luc 17,7-10)," *EphTheolLov* 60 (4, '84) 233-251.

The four verses in the parable of the master and his servant (Lk 17:7-10) form a literary unit in which multiple relationships unify all the elements and assure to the whole a very strong cohesion. Luke's interpretation of the parable is made manifest not so much by his redactional interventions in the text as by his addressing the parable to the apostles (see Lk 17:5). The original parable challenged disciples of Jesus to recognize themselves as *douloi achreioi* before God (see Lk 18:9-14).—D.J.H.

Lk 19:41-44, § 29-1004.

John

987. F. AIZPURÚA, "Bibliografía en castellano sobre el Evangelio de Juan: 1976-1982," *EstFran* 85 (1-2, '84) 245-252.

This bibliography of books and articles on the Fourth Gospel that were published in Spanish between 1976 and 1982 is divided into six sections: commentaries (seven), general works (nine), questions of introduction (seven), questions about the text (two), questions of theology (forty-nine), and questions of exegesis (thirty-two).—D.J.H.

988. J. ASHTON, "The Identity and Function of the *Ioudaioi* in the Fourth Gospel," *NovTest* 27 (1, '85) 40-75.

The article investigates three questions pertaining to the Johannine *Ioudaioi*: Who were they? What role or function did they fulfill? Why did the Evangelist regard them with such hostility? Attention is given to the identification of the *Ioudaioi* as Judeans (M. Lowe), as high officials (U. C. von Wahlde), and as symbolizing human sinfulness (R. Bultmann). It appears that none of the previously proposed identifications has quite succeeded in hitting the mark.—D.J.H.

989. D. A. CARSON, "Historical Tradition in the Fourth Gospel: A Response to J. S. King," *JournStudNT* 23 ('85) 73-81.

Contrary to J. S. King [see § 27-984], C. H. Dodd in his *Historical Tradition in the Fourth Gospel* (1963) was concerned not only with isolating the Johannine tradition from the Synoptic tradition, but also with the historicity of the Johannine tradition. The article also responds to questions raised by King about several of Carson's theses.—D.J.H.

990. M. E. GLASSWELL, "The Relationship between John and Mark," *JournStudNT* 23 ('85) 99-115.

To understand the relationship of Jn to Mk, it is necessary to explore the motivations for the Johannine divergences from the Markan pattern, to establish John's access to a written form of Mk, and to discover direct hints of dependence. Such an investigation sets Jn in line

with developed Christian tradition and shows that John's Gospel was consistent in its own way with the purpose of Mk.—D.J.H.

991. M. PAMMENT, "Path and Residence Metaphors in the Fourth Gospel," *Theology* 88 (722, '85) 118-124.

Two of the metaphors that structure Johannine perceptions—the path, and residence (*menein*)—seem to be contradictory, although they may be related in Jn 14:2-3. The "way" metaphor in the Fourth Gospel stresses direction rather than movement; apparently the dominant metaphor of residence has strangled the "way" and left it motionless.—D.J.H.

992. H. QUECKE, "Eine neue koptische Bibelhandschrift III (P. Palau Rib. Inv.-Nr. 183)," *Orientalia* 53 (4, '84) 462-463.

In connection with Quecke's edition of the Fourth Gospel in Sahidic on the basis of MS PPalau Rib. inv. no. 183 [see *NTA* 29, p. 208], the article calls attention to some important orthographic, grammatical, and text-critical features in the manuscript.—D.J.H.

993. E. RICHARD, "Expressions of Double Meaning and Their Function in the Gospel of John," *NTStud* 31 (1, '85) 96-112.

Expressions of double meaning in the Fourth Gospel can be categorized as misunderstanding, irony, technical terms, ambiguous terms, figurative expressions, christological titles, and double meanings transcending particular literary techniques. This characteristically Johannine practice was part of the Evangelist's dialectical vision and method.—D.J.H.

994. U. C. VON WAHLDE, "Literary Structure and Theological Argument in Three Discourses with the Jews in the Fourth Gospel," *JournBibLit* 103 (4, '84) 575-584.

Jn 6:31-59; 8:13-59; and 10:22-39 each contain a brief exchange between Jesus and the Jews in which believers and Jews are compared and contrasted. These exchanges are similar in content and structure, and play an important role in the theological argument of the discourses of which they are a part. By presenting the rejection of Jesus as groundless because of the clear witness given to the Jews, John sought to save Jewish Christians from apostatizing from the Johannine community.—D.J.H.

Jn, § 29-1179r.

995. G. ROCHAIS, "La formation du prologue (Jn 1, 1-18) (I)," *SciEsp* 37 (1, '85) 5-44.

The Johannine redactor added to an already existing hymn the following material: Jn 1:2, 6-9, 12c-13, 15, 17-18. The basic reason that explains all these additions (except vv. 12c-13) was the transformation of the hymn from a cultic chant into the introduction to the Fourth Gospel. This transformation led the redactor to "Christologize" the hymn in two opposite but complementary directions: by referring to Jesus of Nazareth what was said about the *asarkos* and incarnate Word, and by connecting what was said about Jesus in the body of the Gospel with what was said about the Logos in the hymn. The additions are better attributed to the Johannine redactor than to the Evangelist. [To be continued]—D.J.H.

996. M. MEES, "Joh 1,12.13 nach frühchristlicher Überlieferung," *BibZeit* 29 (1, '85) 107-115.

Many patristic versions of Jn 1:12-13 merely reflect the theological and pastoral concerns

of their authors, and so are not genuine textual variants. Since the textual witnesses for the singular (e.g. Tertullian) and plural (e.g. P⁶⁶, ⁷⁵) readings of Jn 1:12-13 are contemporaneous, the decision between them must be made on internal grounds by the exegetes.—D.J.H.

997. D. A. FENNEMA, "John 1.18: 'God the Only Son,'" *NTStud* 31 (1, '85) 124-135.

In Jn 1:18 *monogenēs* is in apposition to *theos*; the phrase *monogenēs theos* is properly translated as "the only Son, God." John perceived the Logos/Son and the Father/God as two distinct beings, but ascribed the identical deity to both: He who revealed God the Father is none other than "God the only Son."—D.J.H.

998. [Jn 4:1-42] J. D. M. DERRETT, "The Samaritan Woman's Pitcher," *DownRev* 102 (349, '84) 252-261.

The "five husbands" of the Samaritan woman (see Jn 4:18) were the five senses, known to both Jews and Greeks. The woman left her pitcher behind (see Jn 4:28) because Jesus the "source" required neither pitcher nor wheel. The appendix discusses a Buddhist development of Jn 4:1-42.—D.J.H.

999. A. H. MEAD, "The *basilikos* in John 4.46-53," *JournStudNT* 23 ('85) 69-72.

There is no need to suppose that the *basilikos* in Jn 4:46-53 was a Jew or that there was any contradiction with Mt 8:5-13; Lk 7:1-10 (*hekatonarchos*) regarding his identity. He was a Gentile officer, perhaps in the service of Herod Antipas but quite probably in the service of Rome.—D.J.H.

1000. F. NEIRYNCK, "John 4,46-54. Signs Source and/or Synoptic Gospels?" *EphTheolLov* 60 (4, '84) 367-375.

In their treatments of Jn 4:46-54, A. Dauer in *Johannes und Lukas* (1984) and H.-P. Heekerens in *Die Zeichen-Quelle der johanneischen Redaktion* (1984) accept at least some dependence on the Synoptic tradition, either at the level of Johannine redaction or at the earlier stage of a pre-Johannine source. Heekerens's reconstruction of the source text behind Jn 4:46-54 is close to that of M.-É. Boismard and A. Lamouille. Dauer dispenses with the unnecessary hypothesis of a primitive Johannine tradition. One more step is needed: to depart from the two-stage composition and to abandon the pre-Johannine intermediary between John and the Synoptics.—D.J.H.

1001. L. SCHENKE, "Die literarische Vorgeschichte von Joh 6,26-58," *BibZeit* 29 (1, '85) 68-89.

Even though Jn 6:26-58 is a coherent literary unit [see § 25-144], there are enough inconsistencies, breaks, and tensions in it to demand a tradition-historical explanation. In addition to the narrative complex (Jn 6:1-25) and the brief revelation discourse (6:26-27, 34-35), the Evangelist used parts of a more extensive apologetic dialogue between Jesus and the Jews (6:28-33, 49-51b, 38, 40, 41-46) and integrated them with reflections (6:51c-58, 60-71) aimed at a group of heretical Christians who denied the incarnation of Christ.—D.J.H.

1002. G. GEIGER, "Aufruf an Rückkehrende. Zum Sinn des Zitats von Ps 78,24b in Joh 6,31," *Biblica* 65 (4, '84) 449-464.

The quotation of Ps 78:24b in Jn 6:31 ("he gave them bread from heaven to eat") is

illuminated by recognizing the psalm's emphasis on the misdeeds of the Ephraimites, and by tracing the verbal and theological echoes of Psalm 78 in Jn 6:1-71. The Evangelist found in Psalm 78 both an analogy to the abandonment of Jesus by many Jews and a stimulus to invite Jews to rejoin Jesus' community.—D.J.H.

1003. G. M. BURGE, "A Specific Problem in the New Testament Text and Canon: The Woman Caught in Adultery (John 7:53-8:11)," *JournEvangTheolSoc* 27 (2, '84) 141-148.

Textual evidence and literary analysis indicate that Jn 7:53-8:11 is an insertion into the Fourth Gospel. However, scholarly criticism suggests that the text is ancient and authentic in the sense that it originated from the oral tradition that supplied our Gospels with their raw material. The story was ignored in early Christian circles because Jesus' refusal to condemn the woman was at odds with mainstream church teaching. Its canonical status poses problems.—D.J.H.

1004. R. KÜHSCHELM, "Verstockung als Gericht. Eine Untersuchung zu Joh 12,35-43; Lk 13,34-35; 19,41-44," *BibLiturg* 57 (4, '84) 234-243.

The "obduracy" saying in Jn 12:39-40 is first clarified by a structural and semantic analysis of Jn 12:35-43. Then its thematic parallels with the Jerusalem sayings in Lk 13:34-35 and 19:41-44 are explored. Tradition-critical observations and a theological evaluation conclude the study.—D.J.H.

1005. [Jn 13:1] R. M. BALL, "S. John and the Institution of the Eucharist," *JournStudNT* 23 ('85) 59-68.

The statement *eis telos ēgapēsen autous* in Jn 13:1 was intended to mean "He instituted the Eucharist." The action referred to was a single event, so the use of the aorist is fitting; according to the Johannine chronology, it was before the feast of the Passover; and it may be seen as a supreme manifestation of Christ's love.—D.J.H.

1006. A. VICENT CERNUDA, "La aporía entre Jn 18,31 y 19,6," *EstBib* 42 (1-2, '84) 71-87.

The apparent contradiction between Jn 18:31 ("it is not lawful for us to put *oudena* to death") and Jn 19:6 ("take him yourselves and crucify him") can be resolved by understanding *oudena* in 18:31 as "such a one," i.e. one who rebelled against the Roman empire. While declaring Jesus innocent, Pilate in 19:6 gave the Jews the authority to crucify him.—D.J.H.

Jn 19:6, § 29-1006.

1007. B. BYRNE, "The Faith of the Beloved Disciple and the Community in John 20," *JournStudNT* 23 ('85) 83-97.

According to Jn 20:1-10, the separately placed *soudarion* served as a sign to the beloved disciple of the active rising of Jesus (see Jn 11:44). Just as the beloved disciple saw a sign and came to believe in Jesus' resurrection without seeing Jesus himself, so subsequent generations through the Gospel's witness to the signs of Jesus (see 20:30-31) can come to faith without direct vision of him (see 20:29).—D.J.H.

Acts of the Apostles

1008. G. BETORI, "L'Antico Testamento negli Atti. Stato della ricerca e spunti di riflessione," *RivistBib* 32 (2, '84) 211-236.

The article first reviews research on the use of the OT in Acts with regard to the OT text-type, the exegetical method employed, the function of recourse to the OT, and open questions. Then it concludes that the OT quotations in Acts were intended as interpretations rather than as proofs of the Christ-event, and shows how various kinds of OT quotations (pertaining to vision, distance, or word) contribute to the Lukan theme of universal salvation. — D.J.H.

1009. J. PATHRAPANKAL, "Creative Crises of Leadership in the Acts of the Apostles," *IndJournTheol* 32 (1-2, '83) 52-60.

In Acts, Luke showed how the church passed through a series of crises on its way to becoming the church willed by Christ: care for the Hellenist widows, Stephen the authorized transgressor, Philip the unauthorized missionary, the Cornelius episode, the church at Antioch as the powerhouse of a new missionary thrust, and the Jerusalem council. — D.J.H.

Acts, §§ 29-969, 971, 973, 1140.

Acts 1:15-20, § 29-941.

1010. D. HAMM, "Acts 3:12-26: Peter's Speech and the Healing of the Man Born Lame," *PerspRelStud* 11 (3, '84) 199-217.

Peter's speech in Acts 3:12-26 explained the healing of the man born lame at the Beautiful Gate, in Acts 3:1-11, as a demonstration that Jesus had been raised not only to reign as Davidic Messiah but also to continue his mission as anointed prophet like Moses now working through the leaders of "Israel restored" (the church). After reviewing Luke's clues regarding the symbolic intent of the healing account, the article shows by means of a line-by-line commentary how the speech interpreted the healing story as an "acting out" of the identity of the risen Lord and his church. — D.J.H.

1011. S. HAREZGA, "Eklezjotwórcza funkcja Słowa Bożego według Dz 3,22-23," [The Church-Creating Function of God's Word according to Acts 3,22-23], *CollTheol* 54 (3, '84) 29-38.

Though likely drawn from a *testimonia* collection, the conflated quotation of Deut 18:15, 16, 19 in Acts 3:22-23 bears Luke's redactional imprint. In Peter's sermon, the OT quotation identifies Jesus as the prophet like Moses, whose word when obeyed builds the church and when disobeyed excludes a person from salvation. Thus Luke also explained Israel's defection. — J.P.

1012. P. DOBLE, "The Son of Man Saying in Stephen's Witnessing: Acts 6.8-8.2," *NTStud* 31 (1, '85) 68-84.

The Stephen unit in Acts 6:8-8:2 affirmed that the Gentile mission was necessary and possible because Jesus the Son of Man was at God's right hand (see 7:56). The way in which the Stephen unit encapsulated Luke's assessment of Jesus the Son of Man as the focus of God's

saving activity is examined with reference to the charge against Stephen (6:8-7:1), Stephen's vision (7:55-56), Stephen's speech (7:2-53), and the close relationship between the Son of Man and Stephen's discipleship.—D.J.H.

Acts 9:31, § 29-1014.

1013. S. AGOURIDIS, "Hē apelasē tou Paulou kai tōn synodōn tou apo tous Philippous (Prax. 16,11-40) (The Expulsion of Paul and his Companions from Philippi [Acts 16,11-40])," *DeltBibMel* 13 ('84) 5-16.

The Lukan account of Paul's persecution and expulsion from Philippi (see Acts 16:11-40), an encounter between Christian missionaries and authoritative Roman officials, shows that Rome was not entirely ignorant about the political implications of the new religion but was unprepared to deal squarely with the problem. The charge that the Christian missionaries were "Jews" who were disturbing the city may have been related to a persecution of Jews at Philippi (an aftereffect of Claudius' expulsion of the Jews from Rome) as well as to popular ideas about Jews practicing magic. The charge that the missionaries were advocating customs not lawful for Romans concerned not the Mosaic ceremonial customs (which were well known and harmless to Romans) but rather Christian baptism and the Eucharist as expressions of the new order of the kingdom of God.—Th.S.

1014. K. N. GILES, "Luke's Use of the Term *ekklēsia* with Special Reference to Acts 20.28 and 9:31," *NTStud* 31 (1, '85) 135-142.

The occurrences of *ekklēsia* in Acts 20:28 and 9:31 have been taken as reflecting Luke's "catholic" understanding of the word. But Acts 20:28 does not express Luke's theology, and *ekklēsia* in Acts 9:31 should be read in the plural or in the singular with plural verbs and participles. There is nothing in Acts to suggest that Luke thought of an *ekklēsia* as anything other than a local community of Christians.—D.J.H.

EPISTLES—REVELATION

Paul

1015. M. V. ABRAHAM, "Diakonia in the Early Letters of Paul," *IndJournTheol* 32 (1-2, '83) 61-67.

In his early letters, Paul related his apostolic ministry to the gospel that he preached and his suffering for the gospel. He presented strong defenses of his ministry in 1 Thes 2:1-12; 1 Cor 1-4; 9; and 2 Cor 2:14-7:4; 10-13.—D.J.H.

1016. T. AONO, "Kreuz und Auferstehung bei Paulus—Ein Plädoyer für die Theologie K. Takizawas und S. Yagis," *AnnJapanBibInst* 10 ('84) 63-90.

Even though Paul did not explicitly connect the cross of Jesus with the *hyper-formula* or the resurrection, his gospel of justification was his interpretation of the cross. Paul interpreted the cross in connection with Jesus' earthly existence; his understanding of the Law developed from his view of Jesus' life and of the cross as the consequence of Jesus' life. The article

concludes by defending the approaches taken by K. Takizawa and S. Yagi in the light of Paul's understanding of the cross of Jesus.—D.J.H.

1017. E. BEST, "A Damascus Road Experience?" *IrBibStud* 7 (1, '85) 2-7.

The accounts of Paul's experience on the Damascus road in Acts (9:1-19; 22:4-16; 26:9-18) and the Pauline letters (1 Cor 15:8-10; Eph 3:1-13) emphasize the uniqueness of the event: (1) The risen Christ appeared to Paul in an unusual way, and Paul did not expect to be continually renewing this experience. (2) Paul was given a commission to take the gospel to the Gentiles.—D.J.H.

1018. W. C. COETZER, "The literary genre of paraenesis in the Pauline letters," *Theol Evang* 17 (3, '84) 36-42.

After considering the close relation between ethics and paraenesis in the NT, the article discusses two Pauline forms of paraenesis: vice and virtue lists, and the "housetables." No single influence or background can fully explain the emergence of these paraenetic forms in early Christianity.—D.J.H.

1019. R. H. GUNDRY, "Grace, Works, and Staying Saved in Paul," *Biblica* 66 (1, '85) 1-38.

For Paul, getting "in" and staying "in" were covered by the seamless robe of faith as opposed to works, with the result that works come in as evidential rather than instrumental. E. P. Sanders's bisection of getting in and staying in cuts a line through Paul's religion where the pattern shows a whole piece of cloth. Paul rejected Judaism and Judaistic Christianity not only because of a conviction that God had revealed his Son Jesus in him (see Gal 1:15-16), but also because of a conviction that works-righteousness lay at the heart of Judaism and Judaistic Christianity and that it would corrupt what he had come to believe concerning God's grace in Jesus Christ.—D.J.H.

1020. R. A. HARRISVILLE, "Paul and the Psalms. A Formal Study," *WordWorld* 5 (2, '85) 168-179.

After discussing Paul's choice of OT psalms and whether he used *testimonia* collections, the article considers his use of OT psalms in 1 Cor 3:20; 10:26; 15:25; 15:27; 2 Cor 4:13; 6:11; 9:9; Rom 2:6; 3:4; 3:10-18; 4:7-8; 8:36; 10:18; 11:1-2; 11:9; 15:3; 15:9; 15:11. Scarcely any exegetical technique employed by Paul was without precedent in rabbinic interpretation. Paul's total orientation of the Psalter (and the rest of the OT) to the Christ-event and to faith in Jesus as Messiah and Lord furnished the radical, material discontinuity between his interpretation and that of the synagogue (or philosophical school).—D.J.H.

1021. W. C. LINSS, "St. Paul and Women," *Dialog* 24 (1, '85) 36-40.

A critical reading of the Pauline corpus reveals that Paul was one of the most radical voices in the early church for true equality of women and men before God and Christ and within the Christian community.—D.J.H.

1022. S. N. OLSON, "Epistolary Uses of Expressions of Self-Confidence," *JournBibLit* 103 (4, '84) 585-597.

Expressions of self-confidence (e.g. Rom 1:16; 15:17; 1 Cor 7:40; 2 Cor 1:12; 1:13b-14; 5:11; 11:5; 13:6; Heb 13:18) stated the desired view of Paul's character and asserted a confident mood in a situation that more clearly justified doubt. In Greco-Roman writings and

the Pauline corpus they functioned as thematic summaries, established the competence or reliability of the writer as an adviser, alluded to the audience's knowledge of the writer's virtue, or affirmed the writer's authority and credibility.—D.J.H.

1023. S. N. OLSON, "Pauline Expressions of Confidence in His Addressees," *CathBibQuart* 47 (2, '85) 282-295.

Like other Hellenistic writers, Paul used expressions of confidence in his addressees to undergird the purpose of his letter by increasing the likelihood of a favorable hearing (see Rom 15:14; 2 Cor 7:4, 16; 9:1-2; Gal 5:10; 2 Thes 3:4; Phlm 21). Hellenistic expressions of confidence fall into four categories: confidence about compliance, confidence as the reason for making a request, confidence with apology, and confidence-expression as polite request or command. The epistolary expression of confidence is better interpreted as a persuasive technique than as a sincere reflection of the way in which the writer thought that the addressees would respond to his proposals or to himself.—D.J.H.

1024. E. OSBORN, "Christology and Pietism," *AusBibRev* 32 ('84) 1-17.

E. Käsemann's writings on Pauline theology emphasize that, in all the complexity of Paul's thought and argument, Christology was the common factor. In his account of Paul's theology, Käsemann often criticizes the kind of pietism that allows soteriology to take precedence over Christology so that human experience defines its divine origin. Though open to objections, Käsemann's approach to Pauline theology has much validity.—D.J.H.

1025. R. PENNA, "Atteggiamenti di Paolo verso l'Antico Testamento," *RivistBib* 32 (2, '84) 175-210.

Paul's attitude toward the OT was complex and certainly not univocal. This article first discusses Paul's use of the OT and his experience of Christ as the basis of his conversational hermeneutic. Then it explains four different ways in which Paul viewed the OT: Law, promise, Scripture, and linguistic medium.—D.J.H.

1026. M. D. RYAN, "The Acts of Religious Identification in Ben Sirach and Paul," *Drew Gateway* [Madison, NJ] 54 (1, '83) 4-16.

Jesus ben Sirach made his act of religious identification with the Torah and the Prophets by way of wisdom. Paul's act of religious identification with the God of Israel was through Jesus Christ as the expression of God's grace and mercy on all creatures. Paul stood in the tradition of Hebraic universalism represented by Jesus ben Sirach.—D.J.H.

1027. J. SÁNCHEZ BOSCH, "La Iglesia Universal en las Cartas paulinas," *RevistCatTeol* 9 (1, '84) 35-81.

Examination of fourteen Pauline texts containing the word *ekklēsia* in a universal sense [see § 28-1029] reveals the following aspects of church unity: The universal church is the body of Christ because baptism and the Eucharist unite all believers and all communities with the one Lord. Visible unity must be maintained among different communities in the gospel (faith, doctrine) and in mutual love. As a service to the unity of faith and love, some church ministries have a supralocal sphere of action (e.g. teachers, prophets, apostles). A discussion of Peter's role in the universal church concludes the article.—D.J.H.

1028. W. C. SPOHN, "St. Paul on Apostolic Celibacy and the Body of Christ," *Studies in the Spirituality of Jesuits* [St. Louis, MO] 17 (1, '85) 1-30.

Paul's understanding of chastity as communal and apostolic is explained with reference to the body as the image of connection with Christ and others (see 1 Corinthians 5-7), the idea of the apostle caring for the community as a parent, other images of celibacy (discipleship, living in the end-time, athletic training), and conformity to the dying and rising of Jesus Christ.—D.J.H.

1029. C. M. TUCKETT, "Paul and the Synoptic Mission Discourse?" *EphTheolLov* 60 (4, '84) 376-381.

The theory that Paul knew the mission discourse in a form akin to its present shape in the Synoptic Gospels [see § 26-940] is weak. Even though Paul used the workman saying (see 1 Cor 9:14; Lk 10:7), there is no solid evidence that he knew the wider context in which that saying is now set in the Synoptic tradition.—D.J.H.

1030. C. UKACHUKWU MANUS, "'Amanuensis Hypothesis': A Key to the Understanding of Paul's Epistles in the New Testament," *Biblehashyam* 10 (3, '84) 160-174.

In Greco-Roman times an amanuensis was frequently, if not commonly, employed in writing private documents. The fact that Paul coauthored his letters (see Rom 16:22; 1 Cor 16:21; Gal 6:11-12; Phlm 19) suggests that the bodies of his letters were composed in a hand other than his own. The "amanuensis" hypothesis unlocks grammatical aporias, contextual caesuras, and inconsistencies in most of Paul's letters.—D.J.H.

1031. W. C. WAKE, "Numbers, Paul and Rational Dissent," *Faith and Freedom* [Oxford] 37 (110, '84) 59-72.

The article first describes the application of various statistical criteria (sentence length, distribution of *kai*, position of words, errors at vulnerable spots) to determining authorship in the Pauline corpus. Then it discusses two particular problems encountered in the Pauline corpus: gross disorder, and faulty beginnings and endings. The new statistical methods are the very epitome of objectivity; they are useful in charting the development of early Christianity.—D.J.H.

1032. B. C. WINTLE, "Patterns of Ministries in the Later Pauline Letters," *IndJournTheol* 32 (1-2, '83) 68-76.

According to Eph 4:11, ministers in the church included apostles, prophets, evangelists, and pastor-teachers. The Pastoral epistles refer to bishops, deacons, and elder/bishops.—D.J.H.

Romans, 1-2 Corinthians

1033. R. B. HAYS, "'Have we found Abraham to be our forefather according to the flesh?' A Reconsideration of Rom 4:1," *NovTest* 27 (1, '85) 76-98.

Rom 4:1 should be translated as follows: "What then shall we say? Have we found Abraham (to be) our forefather according to the flesh?" This reading of the verse yields an intelligible inference from the foregoing discussion in Rom 3:27-31, and offers an appropriate introduction to the interpretation of Abraham in Rom 4:2-25 (especially vv. 23-25).

Paul affirmed that Abraham was the father of Jews and Gentiles alike, according to promise, and found in Abraham a biblical precedent for the idea that the faithfulness of a single divinely chosen protagonist could bring God's blessing on "many," whose destiny was figured forth in that protagonist's action.—D.J.H.

1034. C. C. CARAGOUNIS, "Romans 5:15-16 in the Context of 5:12-21: Contrast or Comparison?" *NTStud* 31 (1, '85) 142-148.

Attention to Rom 5:12-21 as a whole shows that problems arise when vv. 15-16 are interpreted as emphasizing the difference between Christ and Adam. It is preferable to understand vv. 15a and 16 as questions introduced by the negative particle *ou*, expecting an affirmative answer: "But does not the free gift operate just like the trespass did? . . . And is not the free gift transmitted in the same way as sin was transmitted by the one who sinned?"—D.J.H.

1035. F. VARO, "La lucha del hombre contra el pecado. Exégesis de Rom 7:14-25," *ScriptTheol* 16 (1-2, '84) 9-53.

The article first reviews theories about the identity of the protagonist in Rom 7:14-25 (humanity before the Law, under the Law, under grace) and suggests how elements from each theory can contribute to understanding the "I." Then it presents an exegesis of the text under four headings: Sin dwells in me, that is, in my flesh; the difficulty of doing good; freedom and struggle against sin; and the interior person and the exterior person.—D.J.H.

1036. V. P. BRANICK, "The Sinful Flesh of the Son of God (Rom 8:3): A Key Image of Pauline Theology," *CathBibQuart* 47 (2, '85) 246-262.

Paul understood the earthly Jesus as a "sinner." In Rom 8:3, Paul spoke of Jesus having come as the full expression (*homoiōma*) of sinful flesh. The description of Christ in 2 Cor 5:21 as "not knowing sin" refers to Christ's preexistence, not his earthly career. Before his death and resurrection, Jesus was under the reign of death and sin.—D.J.H.

1037. A. H. SNYMAN, "Style and meaning in Romans 8:31-9," *Neotestamentica* 18 ('84) 94-103.

Rom 8:31-39 is examined according to a method of stylistic analysis that takes into account the broader and more inclusive units normally related semantically, as well as the rhetorical features used to increase the impact and appeal of these broader units. With regard to the relationship of the text to the reader, the various rhetorical devices in Rom 8:31-39 may signal any or all of the following: the writer's association with the readers, tension, strong emotions, and persuasion.—D.J.H.

1038. E. BRANDENBURGER, "Paulinische Schriftauslegung in der Kontroverse um das Verheissungswort Gottes (Röm 9)," *ZeitTheolKirch* 82 (1, '85) 1-47.

At issue in Romans 9-11 was whether Paul with his gospel of God's righteousness from faith and therefore without the Law would be understood, recognized, and accepted by the Christian community at Rome. In the various parts of Rom 9:6-29, Paul used OT material in different ways and for different purposes: to clarify the nature of God's people and Abraham's children (vv. 6-13), to answer objections against God's righteousness by appealing to the exodus story (vv. 14-18) and the wisdom tradition (vv. 19-21), and to establish the promise-and-fulfillment schema with respect to the people of God (vv. 22-29). Constitutive

for Paul's use of Scripture in Rom 9:6-29 was his creation theology interpreted in the sense of his gospel of justification. The relationship of Rom 9:6-29 to 11:11-36 is discussed in the final section of the article.—D.J.H.

1039. C. A. EVANS, "Paul and the Hermeneutics of 'True Prophecy': A Study of Romans 9-11," *Biblica* 65 (4, '84) 560-570.

The OT hermeneutic of the true prophet stressed God's role as creator even of Israel's enemies, and God's freedom to act for or against his people. By quoting in Romans 9-11 some of the harshest prophetic passages of judgment and applying them to Israel (see Isa 8:14; 28:16; 29:10; Deut 29:3; Pss 35:8; 69:22-23), Paul adopted the hermeneutic of the prophet: The God of all may harden his own people to bring about a universal salvation and yet still remain faithful to his covenant people.—D.J.H.

1040. [Rom 11:25-27] F. REFOULÉ, ". . . et ainsi tout Israël sera sauvé," *Tantur Yearbook* [Jerusalem] ('83-'84) 39-57.

That Paul in Rom 11:25-27 proclaimed the salvation of all the remnant (i.e. the just and faithful Jews of his generation) is indicated by his use of the term "mystery" (see 1 Thes 4:13-17), the quotation of Isa 59:20; 27:9, the phrase "all Israel," and other expressions in Romans 9-11. According to Paul, a partial or temporary hardening had come upon the Israel of the election (i.e. all the remnant) until the full number of Gentiles should come in; then all Israel (i.e. all the remnant) would be saved.—D.J.H.

1041. H. J. DYCK, "The Christian and the Authorities in Romans 13:1-7," *Direction* 14 (1, '85) 44-50.

Rom 13:1-2 urged readers to "be subject" because the governing authorities had been instituted by God. Rom 13:3-7 asserted that the rulers were God's servants and therefore Christians should pay dues to them. Paul's real task was to discourage rebellion, not to encourage an exalted view of the state. Since the obligations listed in Rom 13:7 were not due to the authorities absolutely, there arose the ongoing tension calling for courage and discernment in the church.—D.J.H.

1042. [1-2 Cor] P. F. BEATRICE, "Gli avversari di Paolo e il problema della Gnosi a Corinto," *CristStor* 6 (1, '85) 1-25.

After describing G. Lüdemann's views (in *Paulus, der Heidenapostel, Band II: Antipaulinismus im frühen Christentum* [1983]) about the Jewish Christianity of Paul's opponents at Corinth, the article reviews scholarly identifications of the opponents as Jewish Christians, gnostic Christians, and Hellenistic-Jewish Christians, respectively. It expresses sympathy for the Hellenistic-Jewish identification and recommends that particular attention be given to Apollos of Alexandria.—D.J.H.

1043. H.-J. KLAUCK, "Gemeindestrukturen im ersten Korintherbrief," *BibKirch* 40 (1, '85) 9-15.

Community structures in 1 Corinthians are analyzed with reference to the following sociological categories: factors (ethnic-religious composition, social stratification), groups, status (man or woman, slave or free), roles, conflicts, macrorelationships, and ecclesiological symbolism.—D.J.H.

1044. B. FIORE, “‘Covert Allusion’ in 1 Corinthians 1–4,” *CathBibQuart* 47 (1, '85) 85-102.

The unity of 1 Corinthians 1–4 arose not only from Paul’s subject matter (the double problem of factionalism and of faulty wisdom and judgment) but also from his use of the rhetorical device of *logos eschēmatismenos* (“covert allusion,” i.e. hyperbole, irony, contrast, and metaphor). Since more was at stake than a passing community difficulty, Paul in 1 Cor 4:6 (“I have applied all these matters to myself”) abandoned the secrecy of the allusions to point his church clearly toward the salvation offered to it in the crucified Christ. He also exceeded contemporary rhetorical and philosophical usage regarding the call to imitation (see 1 Cor 4:14-16), because of his special relationship with the community as their father in Christ, and his responsibility of mediating Christ to his children in belief and practice.—D.J.H.

1045. [1 Cor 1:26-31] L. SCHOTTROFF, “‘Nicht viele Mächtige.’ Annäherungen an eine Soziologie des Urchristentums,” *BibKirch* 40 (1, '85) 2-8.

The specter of a Marxist interpretation of primitive Christianity as a social-revolutionary movement is the product of bourgeois Christian polemics. In 1 Cor 1:26-31, Paul used the social categories “above” and “below,” and traced the option for the poor back to God’s compassionate action. The starting point of liberation theology in the experience of the poor is theologically and historically correct.—D.J.H.

1046. C. A. EVANS, “How Are the Apostles Judged? A Note on 1 Corinthians 3:10-15,” *JournEvangTheolSoc* 27 (2, '84) 149-150.

Whereas all believers must appear before the judgment seat of Christ (see 2 Cor 5:10), 1 Cor 3:10-15 affirms that the quality of the apostles’ work will already have been revealed during the eschatological time of violent persecution and tribulation that precedes Christ’s return and that, from Paul’s perspective, would soon be upon the infant church.—D.J.H.

1047. G. CLAUDEL, “1 Kor 6,12-7,40 neu gelesen,” *TrierTheolZeit* 94 (1, '85) 20-36.

Using both the historical-critical method and the semiotic approach developed by A. J. Greimas, this exposition of 1 Cor 6:12-7:40 appears under six headings: the presentation of the Pauline axiology (6:12-20), the response of the Corinthian ideology (7:1-4), Paul’s concession (7:5-6), the acceptance of pluralism with its constraints (7:7-16), the introduction of the Pauline ideology (7:17-24), and the verification of the Pauline ideology (7:25-40). The new result achieved by the analysis is that 1 Cor 7:1b-4 should be viewed as a summary of the ideology of the Corinthians, which Paul sought to correct.—D.J.H.

1048. [1 Cor 8:1-11:1] J. C. BRUNT, “Rejected, Ignored, or Misunderstood? The Fate of Paul’s Approach to the Problem of Food Offered to Idols in Early Christianity,” *NTStud* 31 (1, '85) 113-124.

Although Paul agreed with the “strong” Corinthians who defended the eating of food offered to idols, in 1 Cor 8:1-11:1 he transcended the specific question of food and concentrated on the effect of eating such food on fellow believers and on the church as a whole. While at no point was Paul’s approach explicitly rejected in early Christianity, it was first ignored and later misunderstood. Among the reasons for this misunderstanding were the association of eating such food with promiscuity (see Rev 2:12-29), the continuing influence

of the apostolic decree (see Acts 15:29), the complexity of Paul's argument, and the principled level of his ethical thought.—D.J.H.

1049. [1 Cor 11:23-26] G. J. GARLATTI, "La eucaristia como memoria y proclamación de la muerte del Señor (Aspectos de la celebración de la cena del Señor según San Pablo)," *RevistBib* 46 (4, '84) 321-341.

The article first shows how, in 1 Cor 11:23-26, the Last Supper and the Eucharist are linked by Jesus' command "Do this in remembrance of me" (vv. 24-25). Then it explores the meaning of celebrating the memory of the Lord under four headings: remembrance and memory in the biblical understanding of humanity and time; memory, worship, and Passover; the memory of the Lord according to Paul; and the significant content of sign and memory in the Eucharist. [To be continued]—D.J.H.

1 Cor 11:24-25, § 29-889.

1050. C. H. TALBERT, "Paul's Understanding of the Holy Spirit: The Evidence of 1 Corinthians 12-14," *PerspRelStud* 11 (4, '84) 95-108.

After stating the criterion by which truly Christian religious experience can be discerned (12:2-3), 1 Corinthians 12-14 follows an ABA' pattern: A—spiritual gifts (12:4-30), B—proper motivation in manifesting the gifts (12:31-14:1a), and A'—spiritual gifts (14:1b-40). The Corinthian spirituals had contended that some gifts were better than others, indicated that they wanted the higher gifts, argued that tongues were a sign to unbelievers and prophecy for believers, and held that women should not occupy a leadership role in Christian worship. Paul responded that there were various gifts and each contributed to the common good, showed love to be the indispensable motivation for manifesting any gift, insisted that understandable speech was mandatory in corporate worship for both believer and unbeliever, and stood firm for the principle that Christian corporate worship was not a male-dominated enterprise.—D.J.H.

1051. [1 Cor 14] T. CALLAN, "Prophecy and Ecstasy in Greco-Roman Religion and in 1 Corinthians," *NovTest* 27 (2, '85) 125-140.

Whereas in Greek literature *prophētēs* designated those who prophesied in a trance (i.e. ecstatically), as the translation of the Hebrew *nābî* it designated those whose prophecy was apparently not accompanied by a trance. In 1 Corinthians 14, Paul defined prophecy as not involving a trance, partly out of fidelity to the OT and partly in order to promote intelligible, inspired speech that would build up the community.—D.J.H.

1052. D. A. TEMPLETON, "Paul the Parasite: Notes on the Imagery of 1 Corinthians 15:20-28," *HeythJourn* 26 (1, '85) 1-4.

Not a poet himself, Paul was parasitic on a poetic tradition. The metaphorical quality of Paul's theology is illustrated by his language in 1 Cor 15:20-28.—D.J.H.

1053. G. WAGNER, "Alliance de la lettre, alliance de l'Esprit. Essai d'analyse de 2 Corinthiens 2/14 à 3/18," *EtudThéolRel* 60 (1, '85) 55-65.

In 2 Cor 2:14-3:18, Paul interwove four themes: God's action and human action, the death and resurrection of Christ, the covenant of the letter and the covenant of the Spirit, and the

revelation of the glory of God. The text illustrates the marvelous coherence that Paul perceived between Christ's life, his own life, and the Scriptures read christologically.—D.J.H.

1054. [2 Cor 11:25-27] J. MURPHY-O'CONNOR, "On the Road and on the Sea with St. Paul. Traveling Conditions in the First Century," *Bible Review* [Washington, DC] 1 (2, '85) 38-47.

When Paul spoke about his travels (see 2 Cor 11:25-27), he emphasized not the "where" or "when" but the "how." On the basis of NT and other ancient evidence, the article recreates a picture of what it was like to travel by land and sea in the Mediterranean world of the 1st century A.D.—D.J.H.

Galatians—Philemon

1055. E. BAASLAND, "Persecution: A Neglected Feature in the Letter to the Galatians," *StudTheol* 38 (2, '84) 135-150.

Paul's Jewish opponents at Galatia regarded him as a cursed man (see Deut 26:27; Jer 17:5) and viewed his diseased condition as the result of his attitude toward the Law. That is why the theme of persecution was so important in Paul's letter to the Galatians (see 1:13, 23; 3:4; 4:12-20; 4:29; 5:11; 6:12-13). Paul regarded his sufferings as the sufferings of Jesus (see 2:19; 6:12-13) because Christ redeemed us from the curse of the Law by becoming a curse on our behalf (see 3:13). The theme of persecution leads to a more profound understanding of the opposition between being "in Christ" and being "in the Law" (see 3:11, 14).—D.J.H.

1056. R. HEILIGENTHAL, "Soziologische Implikationen der paulinischen Rechtfertigungslehre im Galaterbrief am Beispiel der 'Werke des Gesetzes.' Beobachtungen zur Identitätsfindung einer frühchristlichen Gemeinde," *Kairos* 26 (1-2, '84) 38-53.

The "works of the Law" (i.e. food laws, calendar piety, circumcision) in Paul's letter to the Galatians functioned as signs of group identity for the Jewish people. Incorporation into the Christian community signaled the rejection of a narrow Jewish identity (see Gal 3:26-29) and acceptance of the fruits of the Spirit (see Gal 5:13-26) as the marks of the new Christian communal consciousness.—D.J.H.

1057. [Gal 1:11-17] R. Y. K. FUNG, "Revelation and Tradition: the Origins of Paul's Gospel," *EvangQuart* 57 (1, '85) 23-41.

According to Gal 1:11-17, Paul was called to be an apostle by a direct revelation of Jesus Christ in which the gospel of justification by faith was implicit. What Paul received by tradition (see 1 Cor 15:3) confirmed what he already understood by revelation on the Damascus road.—D.J.H.

1058. J. SUGGIT, "'The Right Hand of Fellowship' (Galatians 2:9)," *JournTheolSAfric* 49 ('84) 51-54.

The pillar apostles' giving to Paul and Barnabas the right hand of fellowship (see Gal 2:9) was a perfect symbol of mutual acceptance. Neither party expected submission from the other; they recognized each other as striving together to preach the gospel.—D.J.H.

1059. G. BERÉNYI, "Gal 2,20: a Pre-Pauline or a Pauline Text?" *Biblica* 65 (4, '84) 490-537.

Neither W. Kramer nor K. Wengst has proved that *tou huiou tou theou tou agapēsantos me kai paradontos heauton hyper emou* in Gal 2:20b was a pre-Pauline *Dahingabeformel*. The unusual use of *paradidōmi* ("to deliver oneself up to hostile treatment"), the style of the verse, its context in Gal 2:15-21, its paradoxical effect, and its theological originality indicate that Gal 2:20b was a Pauline creation.—D.J.H.

1060. T. R. SCHREINER, "Is Perfect Obedience to the Law Possible? A Re-examination of Galatians 3:10," *JournEvangTheolSoc* 27 (2, '84) 151-160.

The novel explanations of Gal 3:10 proposed by D. P. Fuller, H. D. Betz, F. F. Bruce, G. Howard, and H. Schlier are not convincing. The traditional interpretation that, according to Paul, the curse was incumbent on all who did not obey the Law perfectly is the most compelling, because it fits the context (Gal 3:10-14) and agrees with Paul's theology in Romans. Paul assumed that no one could obey the Law perfectly.—D.J.H.

1061. D. E. GARLAND, "The Composition and Unity of Philippians. Some Neglected Literary Factors," *NovTest* 27 (2, '85) 141-173.

The traditional arguments in favor of the literary unity of Paul's letter to the Philippians outweigh the usual objections to it. This judgment is confirmed by recognition of Paul's use of the literary device of inclusion in Phil 1:27-4:3, and the coherence of the argument in that section. Paul carefully and covertly wove his argument to lead up to the impassioned summons in Phil 4:2. He wrote primarily to defuse the dispute between Euodia and Syntyche, which was having disastrous repercussions for the unity of the church.—D.J.H.

1062. [Phil 4:2-3] F. X. MALINOWSKI, "The Brave Women of Philippi," *BibTheolBull* 15 (2, '85) 60-64.

The reference to Euodia and Syntyche in Phil 4:2-3 should be interpreted against the background of the generosity and suffering of the Philippian Christians. The verb *synēthlēsan* referred to the courage of these two women in the face of external opposition, not to their roles as ministers of the gospel or providers of material support to Paul.—D.J.H.

1063. F. STAGG, "The Gospel, *Haustafel*, and Women. Mark 1:1; Colossians 3:18-4:1," *Faith and Mission* [Wake Forest, NC] 2 (2, '85) 59-63.

The imperatives in the domestic code in Col 3:18-4:1 recognize the human worth, dignity, freedom, and responsibility of those in Christ. They are misunderstood and falsified by any legalistic interpretation that disenfranchises children or women. The preoccupation with male authority over women is pagan and contrary to the gospel (see Mk 1:1).—D.J.H.

1064. [1-2 Thes] R. N. LONGENECKER, "The Nature of Paul's Early Eschatology," *NTStud* 31 (1, '85) 85-95.

Paul's letters to the Thessalonians indicate that his early eschatology was rooted in a functional Christology in which Jesus' actions and sayings were the controlling factors. Although the form of Paul's early eschatology was apocalyptic, the content was pastoral in its message of encouragement and prophetic in urging Christians to be active for God. The expression "fulfilled messianism" captures the essence of Paul's early eschatology.—D.J.H.

1065. J. GILLMAN, "Signals of Transformation in 1 Thessalonians 4:13-18," *CathBibQuart* 47 (2, '85) 263-281.

After presenting some recent developmental theories about Pauline eschatology and discussing the situation in the Thessalonian community, the article argues that the structural similarity between 1 Thes 4:13-18 and 1 Corinthians 15 opens the way for a consideration of the compatibility between the cloud and rapture imagery in 1 Thes 4:17 and the transformation motif in 1 Cor 15:51-52. Transformation was a central element in Paul's understanding of the future life. If there was some development in Pauline eschatology, it was on the level of reflection from the implicit toward the explicit, i.e. from the use of spatial imagery suggesting transformation (1 Thes 4:15-17), through the use of the rather common verb *allassō* (1 Cor 15:51-52), to the more technical expressions *metaschēmatizō* and *symmorphon* (Phil 3:21).—D.J.H.

1066. J. R. SCHMITZ, "Generativity in the Letter to Philemon," *Emmanuel* 91 (3, '85) 156-160.

Paul wrote the letter to Philemon when he was approximately sixty-two years old. The letter shows Paul facing the critical test of a mature, generative person, namely to let go without attaching strings.—D.J.H.

Hebrews

1067. R. FABRIS, "La lettera agli Ebrei e l'Antico Testamento," *RivistBib* 32 (2, '84) 237-252.

After considering the OT text-type quoted and alluded to in the letter to the Hebrews, the article examines the ways in which OT texts were introduced and described in order to uncover the author's understanding of the OT as the word of God in a dynamic, or dialogical, sense. Then it investigates the author's exegetical methodology and hermeneutical criteria (christological, eschatological, ecclesiological) with reference to Heb 1:5-14; 2:5-9; 3:7-4:13; 7:1-28; and 8:1-10:18.—D.J.H.

1068. P. ELLINGWORTH, "Reading through Hebrews 1-7. Listening especially for the theme of Jesus as high priest," *EpworthRev* 12 (1, '85) 80-88.

After showing how Hebrews 1 introduced the idea of Jesus the high priest, the article follows the development of the theme from Heb 2:17 and 3:1, through 4:14-15; 5:5, 10; and 6:20, to its full treatment in chapter 7.—D.J.H.

1069. A. KAWAMURA, "Adynaton in Heb 6,4," *AnnJapanBibInst* 10 ('84) 91-100.

Since Heb 6:4-6 was an exhortation based on Christology, attempts to weaken the meaning of *adynaton* in v. 4 are ill founded. The original readers of Hebrews must have received this exhortation quite literally.—D.J.H.

1070. P. ELLINGWORTH, "The Unshakable Priesthood: Hebrews 7.24," *JournStudNT* 23 ('85) 125-126.

The description of Christ's priesthood in Heb 7:24 as *aparabatos* is better taken in an active sense ("unshakable") than in a passive sense ("without a successor").—D.J.H.

1071. F. MANNS, “‘Confessez vos péchés les uns aux autres’. Essai d’interprétation de Jacques 5,16,” *RevSciRel* 58 (4, '84) 233-241.

The idea of confessing sins to one another (see Jas 5:16) is rooted in the Jewish ceremony of *sēlīhōt*, associated with the Day of Atonement (e.g. *m. Ta'an.* 2:2-4). Attention to the Jewish background of Jas 5:16 can help renew Christian consciousness of the ecclesial dimension of sin and pardon.—D.J.H.

1072. F. SCHRÖGER, “Gemeinde im 1. Petrusbrief,” *BibKirch* 40 (1, '85) 15-20.

This examination of community according to 1 Peter discusses the origin of the Christian community addressed in the letter and its self-understanding as articulated by the terms *paroikia* and *diaspora* (see 1:1, 17; 2:11), explores the community’s experience of and response to suffering and discrimination, and focuses on hope as the life principle of those living in the community.—D.J.H.

1073. A. PINTO DA SILVA, “A proposito del significato di 1Pt 3,18-4,6,” *Salesianum* 46 (3, '84) 473-486.

After discussing the translation of 1 Pet 3:19-20 and 4:5-6, the article considers the Flood and anthropology in light of 1 Pet 3:18-4:6, the contribution of the argument in 2 Peter to understanding the passage, the chiastic structure of 1 Pet 3:18-4:6 (A—“put to death in the flesh”; B—“but made alive in the spirit”; B’—development of “spirit” [3:19-22]; A’—development of “flesh” [4:1-6]), the chiastic structure of 4:5-6, and the theological and linguistic-literary clarification of 3:18-4:6.—D.J.H.

1074. A. D. CHANG, “Second Peter 2:1 and the Extent of the Atonement,” *BiblSac* 142 (565, '85) 52-63.

Interpretations of the phrase *kai ton agorasanta autous despotēn arnoumenoī* in 2 Pet 2:1 can be divided into two categories: nonsoteriological (temporal deliverance, sovereign creation), and soteriological (Christian charity, spiritual redemption). The verse is best explained by the spiritual-redemption view, i.e. the redeeming work of Christ extends even to the false teachers who deny the Lord and thus are never saved.—D.J.H.

- 1075r. R. E. BROWN, *The Epistles of John* [NTA 27, p. 102; § 29-238r].

J. PAINTER, “A Review Article,” *AusBibRev* 32 ('84) 38-48.—Much of Brown’s reconstruction of the situation behind the Johannine epistles is convincing and all of it is possible, though a few points seem less than probable. If the presbyter was true to the Fourth Gospel tradition and the secessionists distorted it, the case for some influence on the secessionists from outside the Fourth Gospel tradition (even from the Gentile world) is stronger than Brown allows.—D.J.H.

1076. [1-3 John] N. BROX, “‘Doketismus’—eine Problemanzeige,” *ZeitKirchGesch* 95 (3, '84) 301-314.

Many NT scholars describe the opponents in the Johannine epistles as gnostics who advocated a docetic Christology. The term “docetism” refers to the christological claim that Jesus only appeared to be human. Although there is some textual evidence for calling the

opponents docetists (see 1 Jn 2:22; 4:2-3; 5:1, 6), the case is not convincing. Even less convincing is the assumption that the opponents were gnostics, since not all gnostic Christologies were docetic.—D.J.H.

1077. D. E. HIEBERT, "Selected Studies from Jude. Part 1: An Exposition of Jude 3-4," *BiblSac* 142 (566, '85) 142-151.

In vv. 3-4, Jude indicated the nature of the communication that he had been contemplating (v. 3a), informed his readers that he was constrained to write the present appeal to contend for the purity of the faith (v. 3b), and set forth the reason for the change (v. 4).—D.J.H.

1078. C. D. OSBURN, "*I Enoch* 80:2-8 (67:5-7) and Jude 12-13," *CathBibQuart* 47 (2, '85) 296-303.

I Enoch 80:2-8 provided the essential framework for the metaphorical construction in Jude 12-13. Not only does *I Enoch* 80:2-8 occur in a section that treats the impending punishment of the ungodly, but also three of the metaphors in Jude 12-13 (waterless clouds, unfruitful trees, wandering stars) appear in precisely that order in this Enochic text. The "wild waves" metaphor most likely derived from *I Enoch* 67:5-7.—D.J.H.

Revelation

1079. A. COLOMBIN, "La virinoj de la Apokalipso" [The Women of the Apocalypse], *BibRevuo* 20 (1, '84) 7-10.

The three women in the book of Revelation symbolize the three stages in the history of humankind: the mother (chap. 12), the shameful woman (chap. 18), and the bride (chap. 21).—D.J.H.

1080. J. DU PREEZ, "Peoples and Nations in the Kingdom of God according to the Book of Revelation," *JournTheolSAfric* 49 ('84) 49-51.

In Revelation, as elsewhere in Scripture, the word *ethnē* ("nations") is used in its religioethical connotation and in the context of salvation history rather than in its ethnic sense. The one renewed people of God on a new earth will be characterized by a unique harmony in diversity.—D.J.H.

1081. P. VASSILIADIS, "The Translation of *Martyria Iēsou* in Revelation," *BibTrans* 36 (1, '85) 129-134.

Each of the six occurrences of the expression *martyria Iēsou* in Revelation (1:2, 9; 12:17; 19:10 bis; 20:4) has a clear martyrological nuance, and means "witness (unto death) to Jesus" (objective genitive). *Martyria* was thus in the final stage of becoming a technical term—a process completed by Origen's time. [A Modern Greek version of this article appears in *DeltBibMel* 13 ('84) 41-51.]—D.J.H.

1082. H. U. VON BALTHASAR, "Die göttlichen Gerichte in der Apokalypse," *IntKathZeit/Communio* 14 (1, '85) 28-34.

The beloved disciple's visions of God's judgments in Revelation summarized the gospel and his interpretation of it. Particular attention is given to the judgment of the Lamb, the opposing powers, and the times of judgment.—D.J.H.

1083. P. R. BERGER, "Kollyrium für die blinden Augen, Apk. 3:18," *NovTest* 27 (2, '85) 174-195.

According to Rev 3:18, the spiritually blind community at Laodicea was advised to buy *kollourion* ("salve") and to anoint its eyes with the salve so that it might see. The article first discusses the pertinent Latin, Greek, Hebrew, and Aramaic terms. Then it examines the textual evidence from antiquity (e.g. *b. Šabb.* 151b; *b. Git.* 69a; *b. Šabb.* 78a; *Jer* 4:30; *Mk* 8:23; *Jn* 9:6, 11, 15; *b. Hul.* 111b; *b. Nid.* 55b) with attention to the composition and medicinal effects of such preparations.—D.J.H.

1084. S. J. SCHERRER, "Signs and Wonders in the Imperial Cult: A New Look at a Roman Religious Institution in the Light of Rev 13:13-15," *JournBibLit* 103 (4, '84) 599-610.

The evidence from antiquity for staged cultic wonders can be conveniently divided according to the two signs mentioned in Rev 13:13-15: miraculous images (statues) that move and/or speak, and lightning and amazing fire-signs. Since it seems quite plausible that technology and simulation of nature were employed in the imperial cult, Rev 13:13-15 should be accepted as describing part of the actual practice in the cult of the *princeps* in the East.—D.J.H.

BIBLICAL THEOLOGY

1085. H. BOERS, "Polarities at the Roots of New Testament Thought: Methodological Considerations," *PerspRelStud* 11 (4, '84) 55-75.

After explaining how the NT theme of salvation was interpreted by the history-of-religions school and by R. Bultmann, the article shows how C. Lévi-Strauss's understanding of myth, coupled with A. Greimas's approach to semiotic analysis, makes it possible to maintain the full meaning of salvation as both gift of God and one's due for doing God's will. Attempting to resolve the contradiction between salvation as gift and as demand reduces the religious framework constituted by the NT canon for the sake of a single systematic principle.—D.J.H.

1086. D. A. HAGNER, "Biblical Theology and Preaching," *ExpTimes* 96 (5, '85) 137-141.

What the biblical text means today must always be in significant continuity with what the text meant in its original setting, though its meaning today can be expressed in an almost limitless variety of ways. Biblical theology with its historical orientation and dependence on accurate exegesis is vitally important to preaching, and preaching is vitally important to the practical function of biblical theology in the church.—D.J.H.

1087. G. SEGALLA, "L'uso dell'Antico Testamento nel Nuovo: possibile base per una nuova teologia biblica?" *RivistBib* 32 (2, '84) 161-174.

After sketching various positions regarding the relationship between the OT and the NT, the article shows how the use of the OT in the NT can be the basis for a new biblical theology, by examining (1) the theological implications of the methods used by the NT writers in referring to the OT, (2) the significance of NT hermeneutics for understanding the canon and OT

theological categories, and (3) the various ways in which the NT writers dealt with OT books (promise and fulfillment, the Law as pedagogue, etc.).—D.J.H.

Christology

1088. P. G. DAVIS, "The mythic Enoch: New light on early christology," *StudRel/SciRel* 13 (3, '84) 335-343.

Pre-Christian Judaism knew a mythic figure named Enoch who served as a comprehensive and sufficient mediator between God and humanity. Enoch's devotees had in him a source of divine guidance for righteous living in the present and of assurance of their ultimate vindication. They also had in him a living person who might intercede with God on their behalf in the present, and would certainly testify for them and against their enemies on the last day. Moses and Enoch acquired their mythic dimensions simultaneously and came to represent parallel, or even competing, visions of covenantal revelation. The Christ of the NT bears a closer and fuller external resemblance to the mythic Enoch than to the demonstrable meaning of any single term or title.—D.J.H.

1089. J. A. FITZMYER, "Nieuw Testament en christologie. Actuele vragen," *Collationes* 30 (1, '84) 6-30, (2, '84) 131-160; 31 (1, '85) 5-32.

The Dutch version of an article giving questions and answers regarding the most important issues in NT Christology [see §§ 25-1033; 26-261; *NTA* 22, p. 324; 27, p. 108].—D.J.H.

- 1090r. B. LINDARS, *Jesus Son of Man* [*NTA* 28, p. 215; § 28-1106r].

R. BAUCKHAM, "The Son of Man: 'A Man in My Position' or 'Someone'?" *JournStudNT* 23 ('85) 23-33.—According to Lindars, Jesus used the expression *bar našā* to refer to a class of persons with whom he identified himself ("a man in my position"). Lindars's brilliantly argued case fails twice: in its use of rabbinic examples to establish the idiom, and in the application of the idiom to sayings of Jesus. Jesus may have used the expression in an indefinite sense ("someone") as a form of deliberately oblique or ambiguous self-reference (e.g. Mk 2:10-11; Lk 11:30; Mt 26:64 parr.). [In the same issue (pp. 35-41), Lindars clarifies his use of the word "generic," discusses rabbinic examples of *bar našā*, and explains his interpretation of some Son of Man sayings in the Synoptic Gospels.]—D.J.H.

1091. G. MARCHESI, "Elementi storici della trascendenza di Gesù: La sua autorità," *CivCatt* 135 (3226, '84) 320-333.

The Gospels designate as *exousia* the moral, psychological, and ontological transcendence manifested by Jesus in word and deed, owing to his divine origin and mission from the Father. The novelty of the NT idea of *exousia* consisted in proclaiming the man Jesus as the depositary of the divine omnipotence.—D.J.H.

1092. G. MARCHESI, "Gesù Cristo: profeta o Figlio di Dio?" *CivCatt* 136 (3232, '85) 341-353.

After investigating in what sense Jesus was a prophet according to the NT, the article questions whether the category "prophet" was the matrix of Christology, and shows that the title "prophet" was applied to Jesus by outsiders. At the origin of NT Christology were Jesus' exercise of divine authority and his consciousness of being the Son of God.—D.J.H.

1093. R. MEYER, "Jesus—Messias Israels—Christus der Kirche," *Judaica* [Basel] 40 (4, '84) 248-258.

The article first traces the development in understanding the messiahship of Jesus from the Messiah of Israel to the Christ of the universal church. Then it insists that only as the Messiah of Israel is Jesus the savior of the world.—D.J.H.

1094. C. THOMA, "Die Šekîna und der Christus," *Judaica* [Basel] 40 (4, '84) 237-247.

The article first explains the rabbinic Shekinah theology as expressing various aspects of God: condescension, empathy, bipolarity, and warning and waiting. Then it explores the idea of Christ as the personified and universalized Shekinah.—D.J.H.

1095. F. J. VAN BEECK, "Professing the Uniqueness of Christ," *ChicStud* 24 (1, '85) 17-35.

The NT portrays the early Christian church as coming into a world of religious pluralism and profiting from it, yet confidently claiming that its faith involved a call, to be issued to all alike, to turn away from all the local gods, lords, spirits, and demons in order to find salvation in the one true God and Jesus the unique Son of God. The uniqueness of Christ entails sovereignty rather than superiority or intolerance.—D.J.H.

Church and Ministry

1096. L. W. COUNTRYMAN, "The Gospel and the Institutions of the Church with Particular Reference to the Historic Episcopate," *AnglTheolRev* 66 (4, '84) 402-415.

Four institutions—sacraments, apostolic ministry, creeds, and NT canon—were the cardinal ways in which the early church drew its boundaries and articulated itself in relation to its source in the gospel. The historic episcopate finds its place in the church's life not because it is indispensable or convenient, but because it is a presentation on the sacramental plane of that unity which is the goal of the gospel.—D.J.H.

1097. C. H. FELDER, "The Bible, Black Women, and Ministry," *JournRelThought* 41 (2, '84-'85) 47-58.

Despite some notable exceptions, the OT reflects a decidedly patriarchal hierarchy. The Gospel tradition provides substantial evidence that women, with the advent of Jesus' ministry, began to be viewed as entitled to greater rights, responsibilities, and significance. Paul was not nearly as reluctant to acknowledge female "ministerial" leadership within his churches as were his male devotees of another generation and a subsequent ecclesiastical tradition that adopted (and indeed adapted) him as its champion.—D.J.H.

1098. M. A. FERRANDO, "El Pueblo de Dios según el Nuevo Testamento," *TeolVida* 26 (1-2, '85) 31-43.

The article first discusses the occurrences of the word *laos* in the Synoptic Gospels, the Fourth Gospel, Acts, Romans 9-11, Tit 2:14, Hebrews, 1 Pet 2:9-10, and Rev 18:4; 21:3, respectively. Then it singles out characteristics of the people of God according to the NT (continuity, universality, specialness and unity) and concludes that this idea must be integrated with and complemented by other ecclesiological concepts and images.—D.J.H.

1099. J. B. LEDWIDGE, "Looking to the Future: Charisms in the Church," *DocLife* 35 (2, '85) 68-74.

In his reflections on the church's charismatic structure (see 1 Corinthians 12-14, Romans 12), Paul defined the charisms as gifts of the Spirit for the service of others in building up the body of Christ. The five charisms listed in Eph 4:11-12 (apostles, prophets, evangelists, pastors, teachers) form a typology for any Christian community today.—D.J.H.

1100. SR. PHILSY, "Diakonia of Women in the New Testament," *IndJournTheol* 32 (1-2, '83) 110-118.

Investigation of how the service of women was portrayed in the Synoptic Gospels, the Fourth Gospel, Acts, and Paul's letters reveals that the service of women was a vital (though underemphasized) aspect of church life from apostolic times onward, and a living reality capable of modification as new needs and circumstances arose.—D.J.H.

1101. F.-J. STENDEBACH, "Versammlung—Gemeinde—Volk Gottes. Alttestamentliche Vorstufen von Kirche?" *Judaica* [Basel] 40 (4, '84) 211-224.

The OT words for community (*qāhāl*, *'ēdā*, *'am*, *sôd*, *marzēah*, *yâhad*) and the Pharisaic institution of the *ḥābûrâ* provide important guidance for Jews and Christians on their way to being the one people of the one God.—D.J.H.

1102. J. M. R. TILLARD, "Church and Salvation: on the Sacramentality of the Church," *OneChrist* 20 (4, '84) 290-314.

After explaining the primacy of God's action in the biblical understanding of salvation, the article shows how the biblical images of the church as the body of Christ and the spouse of Christ illuminate the sacramentality of the church. Then it sketches the shape of the church's sacramentality: (1) The church is evangelized by God but also evangelizes for God. (2) The church is reconciled by God but also reconciles for God. (3) The church is gathered by God but also gathers for God.—D.J.H.

Various Themes

1103. D. BERGANT, "Women in the Bible," *Emmanuel* 91 (3, '85) 153-155, 161.

Women exercised leadership in early Israel (see Judges 4-5; 2 Sam 14:1-17; 20:14-22) and in the early church (see Rom 16:1-2; Acts 16:11-40).—D.J.H.

1104. M. BOUTTIER, "Ne fallait-il pas que le Christ souffrît . . . pour entrer dans sa gloire? Une considération biblique," *Le Supplément* [Paris] 152 ('85) 81-95.

The NT writers attributed the necessity of Christ's sufferings (see Lk 24:26) to the fulfillment of prophecy, the eschatological distress, and Christ's sacrifice-expiation "for us." Within the eschatological framework, the sufferings of Jesus' disciples were understood as their share in the master's lot. God gave life to the world in the suffering and glorified Christ.—D.J.H.

1105. K. J. CARL, "Mysterion in the New Testament," *BangalTheolFor* 16 (2, '84) 119-139.

The first part of the article surveys the use of the word *mystērion* in the Synoptic Gospels,

Revelation, and the Pauline corpus. The second part examines the theme of the mystery (see 1 Cor 2:7-10; Rom 16:25-26; Eph 1:8-10; 3:3-7; 3:8-12; Col 1:26-27) with respect to the time before its revelation, the process of its revelation, its content, and its purpose.—D.J.H.

1106. J. CHAMAKALA, "Law and the Bible," *Jeevadharma* 14 (84, '84) 413-431.

The distinctive feature of the OT Law was its connection between legal provisions and religion; the motive for observing the Torah was ultimately Yahweh's love for Israel. In the postexilic period, the Law was viewed as a set of rigid rules and as determining one's membership in God's people. Even though Jesus accepted the OT ritual laws, he displayed a free attitude toward them and gave precedence to moral conduct. Paul was vociferous in exposing the abrogation of the Law by Christ. Just as Christ fulfilled the old covenant, so the new law of Christ fulfilled the old Law.—D.J.H.

1107. J. GALOT, "Pour une théologie du Père. Dans le mystère de la Sainte Trinité," *EspVie* 94 (49, '84) 661-669.

In taking its starting point from Jesus' use of the term *abba* [see § 29-294], the theology of the Father can avoid overly abstract speculations. After discussing Jesus' relationship with God as *abba*, the article considers the Father in himself (the meaning of the divine paternity), in his universal paternity, and in relation to human paternity.—D.J.H.

1108. J. GALOT, "La preghiera al Padre," *CivCatt* 136 (3231, '85) 222-235.

After discussing God the Father as the addressee of prayer and prayer to the three divine persons, the article reflects on the Lord's Prayer in Mt 6:9-13; Lk 11:2-4 (initial invocation, first three petitions, final three requests), and considers the efficacy of prayer and the dispositions for prayer.—D.J.H.

1109. M. C. GREY, "'Be My Witnesses'—Women in the Bible Reconsidered," *Scripture Bulletin* [Twickenham, UK] 15 (1, '84) 12-14.

Reflection on M. Evans's *Women in the Bible* (1984), R. R. Ruether's *Sexism and God-talk* (1983), and B. Witherington's *Women in the Ministry of Jesus* (1984) indicates that the biblical message demands that both sexes be active in forming the redeemed and redeeming community, and that female imagery and symbolism be integrated into mainstream theological thinking.—D.J.H.

1110. M.-L. GUBLER, "Marienfrömmigkeit und die biblische Maria," *Diakonia* 16 (2, '85) 90-98.

According to Luke, Mary linked the beginning of Jesus' earthly life (conceived by the Holy Spirit) with its fulfillment at Pentecost (outpouring of the Holy Spirit). Mary's way was characterized by hearing, reflecting, and testing. The Fourth Gospel (see Jn 2:1-12; 19:25-27) portrayed Mary as the representative of the developing church. Observations on the significance of the biblical portrayals of Mary for Marian piety today conclude the article.—D.J.H.

1111. E. HAAG, "Die Kriterien des Allgemeinen Gerichts," *IntKathZeit/Communio* 14 (1, '85) 15-27.

The biblical teaching on the criteria for the general judgment is traced through three stages: their foundation in primeval history (Genesis 1-11), their development in Israel's history as

the people of God, and their fulfillment in Jesus Christ (through the inbreaking of salvation and the new relationship between God and humanity).—D.J.H.

1112. D. HAMM, "Economic Policy and the Uses of Scripture," *America* [New York] 152 (17, '85) 368-371.

Whereas the authors of the lay letter on Catholic social teaching and the U.S. economy have highlighted Gospel parables whose imagery illustrates their celebration of free enterprise and providence (see Mt 25:1-46), the U.S. Catholic bishops have listened contextually to parables that deal with the subject at hand—the use of the goods of the earth (Lk 12:13-21; 16:19-31).—D.J.H.

- 1113r. A. T. HANSON, *The Living Utterances of God* [NTA 28, p. 194].

J. VOLCKAERT, "Utterances of God that Still Live," *Vidyajyoti* 48 (8, '84) 403-408.—This examination of how the NT writers approached Scripture proceeds from both academic and pastoral motivations. Readers will appreciate the minute analysis of texts by which Hanson substantiates or illustrates his argument. An extensive summary of the book is given. —D.J.H.

1114. M. HEBBLETHWAITE, "Patience," *Furrow* 36 (3, '85) 139-147.

Even though the NT portrays Jesus as one of the most "impatient" extremists the world has ever known, it also presents him as allowing time for growth (*makrothymia*) and holding out under persecution (*hypomonē*).—D.J.H.

1115. K. R. HIMES, "Scripture and Ethics. A Review Essay," *BibTheolBull* 15 (2, '85) 65-73.

The connection between Scripture and ethics is examined with reference to four tasks: exegetical (determining the meaning of the text as found in the Bible), hermeneutical (determining the meaning of the text for today), methodological (how one employs Scripture within the various levels of moral reflection), and theological (explaining the relationship of the Bible to other sources of ethical insight, and dealing with the issue of authority accorded to the inspired text). Particular attention is given to four recent books: C. Curran and R. McCormick (eds.), *Readings in Moral Theology IV* (1984); R. Daly et al., *Christian Biblical Ethics* (1984); T. Ogletree, *The Use of the Bible in Christian Ethics* (1983); and W. Spohn, *What Are They Saying About Scripture and Ethics?* (1984).—D.J.H.

1116. J. A. KIRK, "Race, class, caste and the Bible," *Themelios* 10 (2, '85) 4-14.

From a biblical perspective, racist attitudes, class antagonisms, and caste distinctions are manifestations of fear; they result in an aggressiveness that seeks to exclude others from sharing privileges or contact. The love of Christ integrates, brings close, and casts out all suspicion and prejudice.—D.J.H.

1117. W. KLAIBER, "Biblische Perspektiven einer heutigen Lehre von der Heiligung," *TheolBeitr* 16 (1, '85) 26-39.

The OT portrayed sanctification as the communication of God's holiness to what belongs to God (e.g. the Temple and Israel). The NT developed and altered the OT ideas of holiness and sanctification by abolishing the sacred/profane and pure/impure distinctions, and by

emphasizing everyday life as the sphere of holiness. Sanctification is life lived out of justification and relationship with God, out of love, and against sin.—D.J.H.

1118. G. KLEIN, "Aspekte ewigen Lebens im Neuen Testament. Ein theologischer Annäherungsversuch," *ZeitTheolKirch* 82 (1, '85) 48-70.

After hermeneutical observations regarding the NT theme of eternal life and consideration of the expression *zōē aiōnios*, the article illustrates the extraordinary fluidity of NT eschatological expectations with reference to Paul's letters, 2 Peter, and writings from the Pauline and Johannine schools. Then it discusses the function of "eternal life" in the earliest creedal formulas and Paul's approaches to the "already/not yet" tension. Lastly it shows how eternal life enters into the world (see 1 Cor 8:4-6), the "I" (see 1 Cor 4:3-5), and human behavior (see 1 Pet 4:7-11), and how eternal life matures as the "de-dramatizing" of death (see Rom 14:7-9).—D.J.H.

1119. J. LAMBRECHT, "Dienende Macht," *ErbAuf* 60 (6, '84) 434-441.

For Christians, the proper use of power is service to other persons. The article develops this NT theme with reference to the teaching and life of Jesus, as well as the writings of Mark and Paul.—D.J.H.

1120. E. LAVERDIERE, "Bread for the Kingdom," *Emmanuel* 91 (4, '85) 184-189.

The presence of the risen Lord does not abolish the prophetic aspects of the Eucharist; it transforms, fulfills, and extends them.—D.J.H.

1121. A. E. LEWIS, "The Biblical Witness to Our Motherly Father," *IrBibStud* 7 (1, '85) 8-45.

The Bible declares with special clarity that we may look to female humanity for a creaturely representation and mirror of the Creator. We are directed by God's own word not only to mothers but to all women, just as much as to fathers and all males, for living and embodied analogies of God's own personhood, power, and love.—D.J.H.

1122. R. P. LIGHTNER, "A Biblical Perspective on False Doctrine," *BiblSac* 142 (565, '85) 16-22.

Christian responses to false doctrine must be shaped by the following biblical teachings: predictions of false teachers and doctrines, commands to separate, proper attitudes in separation, and the purposes of separation.—D.J.H.

1123. R. MARLÉ, "Peut-on encore parler de la vie éternelle?" *Études* 362 (2, '85) 245-256.

The article first traces the biblical development of belief in eternal life from early OT realism about death, through the experience of the Exile and the influence of Greek ideas, to God's combat with and victory over death on the cross of Christ. Then it reflects on how to speak and think about eternal life today in the light of biblical teachings.—D.J.H.

1124. J. MCPOLIN, "Jesus and the Poor," *Religious Life Review* [Dublin] 24 (112, '85) 27-33.

In Jesus' day the poor consisted of those who sought to earn their own livelihood (slaves, day laborers, small landowners, tenant farmers) and those who lived on relief (beggars, the

sick, the blind, the lame, lepers, the destitute, orphans, widows). The poor of the land were victims of an unjust structure. The Bible responded to this poverty, which was rooted in the injustices of society, with three main approaches: the call to justice, the need for solidarity, and a message of hope and self-confidence for the poor.—D.J.H.

1125. P. S. MINEAR, "The Death of Death," *Drew Gateway* [Madison, NJ] 54 (1, '83) 17-25.

E. Becker's *Denial of Death* (1973) reminds us of some central NT issues: the universal power of death, the subtle union between death and the fear of death, the human penchant for hiding fear of death, and the use of religion and morality to immunize the community against fear of death. What led early Christian prophets and apostles to announce the death of death was their faith in the victory of the crucified Lord and their recognition that sharing his victory involved sharing his sufferings.—D.J.H.

1126. C. C. MITCHELL, "The Case for Persistence in Prayer," *JournEvangTheolSoc* 27 (2, '84) 161-168.

The crucial necessity of determined persistence in effective prayer was practiced, taught, and commanded by Jesus (see Lk 18:1-8; 11:9-10). Persistence enlarges our capacity to receive what God desires to give, and clarifies and purifies our prayer.—D.J.H.

1127. J. NAVONE, "Ricordo di amore condiviso e raccontato," *RassTeol* 25 (5, '84) 385-399.

After discussing how, in the OT, recounting what God had done for Israel was the basis of Israel's prayer and faith, the article traces the same dynamic in Jesus' life and shows how it influenced the Evangelists' portrayals of Jesus: total and costly dedication (Mk), the family of God (Mt), mercy without limits (Lk), and mutual indwelling (Jn). The final section explores the implications of this dynamic for our story of God.—D.J.H.

1128. R. F. O'TOOLE, "What the Lord's Supper Can Mean for Religious," *RevRel* 44 (2, '85) 237-249.

The NT accounts of the Lord's Supper bring out various aspects of the Eucharist: celebration of the Lord's presence, Passover meal, new covenant, forgiveness of sins, memorial, sacrifice, meal demanding appropriate conduct, Jesus' farewell, time of rejoicing, eschatological banquet, and thanksgiving.—D.J.H.

- 1129r. N. PUNT, *Unconditional Good News* [NTA 25, p. 102].

C. S. STORMS, "Defining the Elect: A Review Article," *JournEvangTheolSoc* 27 (2, '84) 205-218.—According to Punt, Scripture teaches that all will be saved except those who are said to be lost. The article engages in a biblical-theological dialogue with Punt's proposal according to a chapter-by-chapter outline. Although Punt's biblical universalism may not be an improvement over the traditional Calvinist approach (i.e. all are lost except those who are said to be saved), his book deserves careful attention and will intensify reflection on issues of immense practical importance.—D.J.H.

1130. R. QUERE, "'Naming' God 'Father,'" *CurrTheolMiss* 12 (1, '85) 5-14.

The difference between masculine and feminine language for God in the Bible is the difference between a name ("Father") and a metaphor ("bakerwoman"). The NT uses

“Father” as an analogy in which God is the starting point; it moves from God the Father of our Lord Jesus Christ to our new reality as children of this heavenly Father. The gender-specific pronouns in the biblical text should be retained in modern translations.—D.J.H.

1131. M. RIEBL, “Jesu Tod und Auferstehung—Hoffnung für unser Sterben. Beispiel didaktisch aufbereiteter neuerer Bibelauslegung,” *BibLiturg* 57 (4, '84) 208-213.

Proceeding from the author’s previous research on Mt 27:51b-53 (see her *Auferstehung Jesu in der Stunde seines Todes?* [1978]), the article outlines a group study in five steps on the biblical theme of Jesus’ death and resurrection as hope for our dying.—D.J.H.

1132. R. SCHWARZ, “Auferstehung und Liebe. Zur Vermittlung der Osterbotschaft,” *BibLiturg* 57 (4, '84) 214-218.

The article surveys texts in the Synoptic Gospels, the Johannine writings, and the Pauline corpus that connect the experience of love and Easter hope.—D.J.H.

1133. R. SCROGGS, “The New Testament and Ethics: How Do We Get from There to Here?” *PerspRelStud* 11 (4, '84) 77-93.

In what ways is it legitimate to use NT ethical pronouncements to inform decision making about ethical problems today? A survey of proposed answers to that question by Christian ethicists (J. Gustafson, T. W. Ogletree) and NT scholars (A. Schweitzer, C. H. Dodd, A. N. Wilder, J. T. Sanders, J. L. Houlden) reveals some common orientations but no clear methodological structure by which to proceed from the NT to today. A seven-step proposal toward achieving some clarity on this matter concludes the article.—D.J.H.

1134. W. TRILLING, “Zum Thema: Ehe und Ehescheidung im Neuen Testament,” *Theol Glaub* 74 (4, '84) 390-406.

The NT teaching on marriage and divorce is examined with reference to the antithesis about lust (Mt 5:27-28), Paul’s appeal to Jesus’ teaching and his pastoral application of it (1 Cor 7:10-16), the Synoptic divorce tradition (Lk 16:18; Mt 5:32; 19:9; Mk 10:11-12), and Jesus’ controversy with the Pharisees about divorce (Mk 10:2-9). Despite the great respect given to Jesus’ prohibition of divorce, there was no single NT pastoral-disciplinary policy concerning divorce and no insistence that Jesus’ teaching on it was *ius divinum* incapable of modification (see Mt 5:32; 19:9; 1 Cor 7:12-16).—D.J.H.

1135. E. VANDEN BERGHE, “Het noemen van zijn Naam. Over het Vaderschap van God” [The Naming of His Name. About the Fatherhood of God], *Collationes* 31 (1, '85) 33-53.

The article first surveys the understanding of God as “father” in the OT and the NT (Jesus’ prayer, Jesus’ Father-sayings, the Our Father, *abba* in Paul’s letters). Then it discusses the fatherhood of God with reference to addressing God as Father, the work of the Son, and the Holy Spirit.—D.J.H.

- 1136r. A. VERHEY, *The Great Reversal* [NTA 29, p. 106].

R. N. LONGENECKER, *New Testament Social Ethics for Today* [NTA 29, p. 103].

S. C. MOTT, “Diversity and Injunction in New Testament Ethics,” *TSF Bulletin* [Madison, WI] 8 (3, '85) 21-22.—Verhey’s work should stand as the introduction to the ethics of the

literary forms and sources of the NT. Longenecker has focused on the theme of inclusiveness (see Gal 3:28), where status is the central social-ethical issue. Because of their exegetical insight and concern for context and for perspective and principles, the social reversal brought about by the gospel (Verhey) and the inclusiveness demanded by the gospel (Longenecker) will be better appropriated in our time.—D.J.H.

1137. F. VOUGA, "Der Humor Jesu," *Kirchenblatt für die reformierte Schweiz* [Basel] 141 (1, '85) 4-5.

The pre-Easter Jesus' humor expressed his freedom with himself and his readiness to live out his story. The post-Easter loss of sensitivity to Jesus' humor is illustrated by the Synoptic controversies and the Matthean antitheses. Jesus' humor found its best correspondents in Paul's theology of grace apart from the works of the Law, and the anthropology underlying Paul's defense of his apostleship (see 1 Corinthians 1-4; 2 Corinthians).—D.J.H.

1138. R. W. WALL, "The Eschatologies of the Peace Movement," *BibTheolBull* 15 (1, '85) 3-11.

Those Christians who advocate deterrence by weapons buildup as the means of peace-keeping can appeal to Matthew's emphasis on the future aspect of the kingdom of heaven, his understanding of righteousness and its fulfillment, and his description of the messianic community. Those Christians who reject the strategy of deterrence and take a more optimistic stance can point to Luke's stress on the present manifestation of salvation, his insistence on the social implications of the "today" of salvation, and his view of history as the context in which God's kingdom and salvation are worked out for all to see. Dialogue between these two perspectives can prevent distortion of the truth and enrich all concerned.—D.J.H.

1139. D. WIENS, "The Biblical Significance of Baptism by Immersion," *Direction* 14 (1, '85) 10-13.

The traditional ideas associated with Jewish baptisms and ceremonial washings (i.e. dedication, initiation, purification) are most clearly symbolized in the NT if one assumes immersion as the usual method of baptizing.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1140. T. M. FINN, "The God-fearers Reconsidered," *CathBibQuart* 47 (1, '85) 75-84.

Contrary to A. T. Kraabel [§ 26-1076], the absence of archaeological evidence about the "God-fearers" is neither complete nor determinative. Juvenal, Josephus, and Philo corroborate the textual evidence in Acts about the existence of "God-fearers" to the extent of revealing the presence of Gentiles in various places who, short of conversion to Judaism, were drawn to Jewish beliefs and practices.—D.J.H.

- 1141r. E. R. GALBIATI AND A. ALETTI, *Atlante storico della Bibbia e dell'Antico Oriente* (Milan, 1983).

G. BORGONOVO, "Multum in parvo. Sul nuovo 'Atlante' di E. R. Galbiati - A. Aletti," *ScuolCatt* 112 (4, '84) 483-495.—After describing Bible atlases published in various languages over the past forty years, the article discusses Galbiati and Aletti's treatment of the biblical traditions in relation to scientific historiography, the identification of biblical sites,

the transcription of place-names, and possible lacunae. It also focuses on two special issues: the chronology of Passion Week, and the topography of Jerusalem in Jesus' time. This work of wide and careful learning will be a useful reference tool for those interested in biblical and ancient Near Eastern history.—D.J.H.

1142. S. E. JOHNSON, "Caesarea Maritima," *LexTheolQuart* 20 (1, '85) 28-32.

That Caesarea Maritima was an important seaport and seat of government is shown not only by the many references to it in Acts, but also by historical evidence and archaeological discoveries.—D.J.H.

Archaeology

1143. D. BARAG, "Mt^b-ksp šl ywhnn hkwhn hgdwl (A Silver Coin of Yohanan the High Priest)," *Qadmoniot* 17 (2-3, '84) 59-61.

A small coin (7 mm in diameter), inscribed with the name "Yohanan the priest" in early Aramaic script, is similar to Judean coins discovered by E. L. Sukenik, and by W. F. Albright and O. Sellars, at Beth-zur with the name "Hezekiah the prefect" (or governor) inscribed on them. It is also reminiscent of coins found in a small treasure by L. Y. Rahmani in 1971. The image of Yohanan shows him wearing a signet ring as a sign of secular power. The reverse bears the image of a goddess similar to those found on the coins of Greek cities. Comparison with these coins suggests a mid-4th century B.C. date, during the reign of Artaxerxes II (358-338). This Yohanan was not the high priest mentioned in Neh 12:32 and Josephus' *Ant.* 11:297, but his grandson.—A.J.S.

1144. S. DAR, "Hpyrwt byt-hknst bhwrbt swmqh (Excavations in the Synagogue at Kh. Summaqa)," *Qadmoniot* 17 (2-3, '84) 72-75.

The synagogue ruins at Kh. Summaqa, known since the 19th century, were reexcavated in 1983. The synagogue was probably first built in the 3rd or 4th century A.D., and used throughout the Byzantine period. This chronology is uncertain, however, because most of the remains date from the medieval period and rebuilding during that era damaged the lower strata. Evidence from the earliest period includes some pieces of pottery and a chalk base for a floor; the stones of the floor were reused in later structures. The two rows of columns inside the synagogue cut through the original floor and are probably from a later structure, contrary to the hypothesis of C. Watzinger. The building had a paved entrance on the east side with three gates, some remains of which have been found.—A.J.S.

1145. S. DAR, "Three Menorot from Western Samaria," *IsrExplJourn* 34 (2-3, '84) 177-179, plate 20B-C.

During an archaeological survey in western Samaria in 1976-78, three six-branched menorahs carved on stone were found. These menorahs show good parallels with material in tombs 1-4 at Beth She'arim (3rd-5th centuries A.D.). Incorporated in private houses, they illustrate the affluence and strictness (see *b. Roš Haš.* 24a) of the rural population of Samaria.—D.J.H.

1146. T. FISCHER, "Another Hellenizing Coin of Alexander Jannaeus?" *IsrExplJourn* 34 (1, '84) 47-48, plate 5D-E.

Israel Museum coin no. 1138, attributed by Y. Meshorer to the twelfth regnal year of

Antiochus VIII (106/105 or 102 B.C.), is better attributed to the Hellenized Hasmonean king Alexander Jannaeus (103-76 B.C.).—D.J.H.

1147. H. GEVA, "The Camp of the Tenth Legion in Jerusalem: An Archaeological Reconsideration," *IsrExplJourn* 34 (4, '84) 239-254.

The main evidence for the presence of a Roman legionary camp in Jerusalem after the destruction of the city in A.D. 70 is Josephus' testimony in *War* 7:1-2; the camp was situated on the western hill where the Upper City had been located. The plan of a typical permanent Roman military camp has been employed by various scholars to reconstruct it. But the archaeological data are negative for the accepted reconstruction; they indicate that the entire hill was sporadically inhabited during the Roman period with no erection of a new defensive wall or reuse of the "first wall." After A.D. 70 only a small detachment, commanded by a high-ranking officer, encamped in the ruined Upper City. Probably no structure remained for the tenth legion to renovate except that the three Herodian towers, which had been spared by Titus, provided security and emergency shelter in proximity to the legion's headquarters. Apparently the legionary detachment encamped in temporary structures of which nothing survives. Because the area was elevated, the camp was not fortified. Even after the founding of Aelia Capitolina in A.D. 132, the main part of the army continued to camp in temporary structures. As a result of the Bar Kokhba revolt, the tenth legion's headquarters were transferred to Caesarea Maritima, and at the end of the 3rd century the legion itself was transferred to Aila (Eilat).—E.G.B.

1148. J. GUNNEWEG AND I. PERLMAN, "Hellenistic Braziers from Israel: Results of Pottery Analysis," *IsrExplJourn* 34 (4, '84) 232-238, plates 29-33.

Neutron-activation analysis of the twenty-seven Hellenistic brazier fragments catalogued by L. Y. Rahmani [see § 29-1152] and of ten additional examples from Dor shows that the braziers were not made in Israel, western and southern coastal Anatolia, or Cyprus. This negative information strengthens the conclusion that the braziers had an Aegean origin.—D.J.H.

1149. Y. MAGEN, "Q'l'ndyh—hwvh hql'yt lgydwl gpym wlyyšwr yyn mymy bt šny (Kalandia—A Vineyard Farm and Winery of Second Temple Times)," *Qadmoniot* 17 (2-3, '84) 61-71.

Kalandia, located about 8 km northwest of Jerusalem, was excavated in 1978-81. The site measures 130 by 79 meters and had a wall around it. In the center, on a rise, a wine-production facility was carved out of the rock. It included wine presses, channels for carrying the wine, and vats for storing the wine. To the north was a central building and a warehouse; attached to the central building was a later addition. A building to the south was subsequently damaged by people clearing stones. There is evidence that a building to the east was totally destroyed by the same process. Also related to the complex were some graves and a quarry. The ceramic and numismatic finds indicate that the complex was founded in the 3rd century B.C. and went out of existence in the 1st century A.D. During the Ptolemaic period, commerce thrived and Judea was known for its exports of oil and wine. The presence of two ritual baths and stone jars suggests that wine was prepared at the site under conditions of ritual purity. During the Herodian period emphasis shifted to construction, which may explain the salvaging of stones from two of the buildings.—A.J.S.

1150. E. D. OREN AND U. RAPPAPORT, "The Necropolis of Maresha-Beth Govrin," *IsrExplJourn* 34 (2-3, '84) 114-153, plates 10-18.

The first part of this report on excavations at the necropolis of Maresha/Beth Gubrin describes material found in ten tombs; the second part gives transcriptions, English translations, and comments for twenty-seven Greek inscriptions in these tombs. The tombs were constructed and used for primary burials by the Idumean population during the late 3rd and 2nd centuries B.C. (perhaps into the 1st century B.C.). Several tombs reused between the 1st and 4th centuries A.D. illustrate the Jewish custom of secondary burial in decorated stone ossuaries, bone niches, and ossilegium pits.—D.J.H.

1151. J. PATRICH, "'Al-'Uzzā' Earrings," *IsrExplJourn* 34 (1, '84) 39-46, plate 6B-D.

Reexamination of three early-1st to mid-2nd century A.D. earrings found in the Nabatean necropolis of Mamshit (Kurnub) and now exhibited at the Israel Museum (reg. nos. 69-443, 69-449) demonstrates their relation to the Nabatean goddess 'al-'Uzzā', and sheds light on the nature and dominance of the nonfigurative trend in Nabatean art.—D.J.H.

1152. L. Y. RAHMANI, "Hellenistic Brazier Fragments from Israel," *IsrExplJourn* 34 (4, '84) 224-231, plates 29-33.

Examination of twenty-seven Hellenistic brazier fragments discovered in Israel indicates that the braziers were made abroad [see § 29-1148] during the second half of the 2nd century B.C., were used in private houses for cooking or for heating and keeping food warm, and contained apotropaic decorations. Almost all of the fragments were found at sites on the Mediterranean coast.—D.J.H.

1153. R. REICH, "A *Miqweh* at 'Isawiya near Jerusalem," *IsrExplJourn* 34 (4, '84) 220-223, plate 28.

The installation excavated in 1982 at 'Isawiya (in the hills northeast of Jerusalem) exhibits the architectural components characteristic of Jewish ritual-immersion baths constructed in the 1st centuries B.C. and A.D. in Jerusalem and several other places. The 'Isawiya *miqweh* features a double entrance-exit cut out of the bedrock.—D.J.H.

1154. R. RIESNER, "Johannes der Täufer auf Machärus," *BibKirch* 39 (4, '84) 176.

The discovery of two adjacent dining rooms at Machaerus [see §§ 27-115, 345] suggests that Mk 6:17-29 preserved historical information regarding John the Baptist's death. The ancient north-south road on the east bank of the Dead Sea [see § 26-712] indicates how John's followers could have contacted Jesus (see Mt 11:2-3; Lk 7:19-20).—D.J.H.

1155. B. ROSEN, "Reidentified Animals in the 'Orpheus Mosaic' from Jerusalem," *IsrExplJourn* 34 (2-3, '84) 182-183, plates 22D, 23A-B.

The Jerusalem Orpheus mosaic contains representations of a Palestinian viper, a mongoose, and a shrew. The mosaic seems to have been created by a native artist who depicted living animals known to him from his environment.—D.J.H.

1156. V. SUSSMAN, "Lighting the Way through History. The Evolution of Ancient Oil Lamps," *BibArchRev* 11 (2, '85) 42-56.

With the help of color photographs and charts, the article traces the changing shapes of

oil lamps in the Holy Land from Middle Bronze times (2250-2000 B.C.) to the Byzantine period (3rd to 7th century A.D.). Attention is given to oil lamps in the Hellenistic, Herodian, and Roman periods.—D.J.H.

1157. F. VITTO, "Nmlh šl ymnyh (Jamnitarum Portus)," *Qadmoniot* 17 (2-3, '84) 76-78.

An expedition in 1980 removed a mosaic floor, situated in a room measuring 6 by 4.8 meters and composed of tessarae in nine colors, from the port of Jamnia. Pottery, coins, and the design of the mosaic date the building to the 5th century A.D. The borders of the mosaic were decorated with geometric motifs; from the center only a bird and a tree branch survive. A water conduit with connecting pipes to the east of the building suggests that it was a bathhouse. Under the floor of the house a brick wall was found, which can be dated to Hellenistic times (see 2 Macc 12:8-9).—A.J.S.

1158. Z. YEIVIN, "Hmqwwh bkwrzyn (A Ritual Bath [Miqveh] at Chorazin)," *Qadmoniot* 17 (2-3, '84) 79-81.

The 1980-83 excavations in the city center at Chorazin revealed a complex of public buildings. North of the synagogue was a *miqweh* installation with a paved courtyard above, used by the patrons and for gathering water. An arched doorway led down a narrow channel to a plastered immersion pool. The purpose of a second underground chamber is not clear.—A.J.S.

Dead Sea Scrolls

1159. L. F. BADIA, "The Qumran Baptism," *IndJournTheol* 33 (1-3, '84) 10-23.

Archaeological and textual evidence indicates that the Qumran community practiced ritual washings. Whether these washings were some form of "baptism" is not clear from the pertinent translated texts (see 1QS 3:4-9; 5:13-14; 6:14-23).—D.J.H.

1160. M. J. BERNSTEIN, "Ky qllt 'lhym tlwy (Deut. 21:23): A Study in Early Jewish Exegesis," *JewQuartRev* 74 (1, '83) 21-45.

11QTemple 64:6-13 shared with the Septuagint, *Targum Neofiti*, and most Christian exegesis the understanding of *qllt 'lhym* in Deut 21:23 as a subjective genitive ("cursed by God"), but insisted that the curse engendered the hanging: "It is the accursed of God (and men) who is hanged on the tree." Although the rabbis read the phrase as an objective genitive ("disrespect toward God"), they interpreted the syntax of Deut 21:23 in two different ways.—D.J.H.

1161. F. M. CROSS, "Fragments of the Prayer of Nabonidus," *IsrExplJourn* 34 (4, '84) 260-264.

Reconsideration of the placement of the fragments of 4QPrNab leads to a full reconstruction of the Aramaic text and a new English translation of the first eight lines.—D.J.H.

1162. F. M. CROSS, "New Directions in Dead Sea Scroll Research. I: The Text behind the Text of the Hebrew Bible," *Bible Review* [Washington, DC] 1 (2, '85) 12-25.

From the Dead Sea scrolls, we have learned a great deal about the early transmission of biblical books, the fixation of the text of biblical books, and even the procedure by which

the canon of the Hebrew Bible came into being. Hillel played a major role in the promulgation of the Pharisaic text and canon.—D.J.H.

1163. F. GARCÍA MARTÍNEZ, "Notas al Margen de 4QpsDaniel Arameo," *Aula Orientalis* [Barcelona] 1 (2, '83) 193-208.

The article first presents the Aramaic text of 4QpsDan^{a-c}, along with a Spanish translation, notes, and general comments. Then it compares this text with other pseudo-Danielic compositions in various languages, concluding that despite many similarities there was no direct relationship of dependence.—D.J.H.

1164. C. NEWSOM AND Y. YADIN, "The Masada Fragment of the Qumran Songs of the Sabbath Sacrifice," *IsrExplJourn* 34 (2-3, '84) 77-88, plate 9.

The Masada fragment of *Songs of the Sabbath Sacrifice* preserves portions of two columns of text in a developed Herodian formal script. It contains material from the end of the song for the fifth Sabbath and from the first half of the sixth Sabbath song. Substantial overlaps between the Masada fragment and fragments from Qumran Cave 4 allow mutual supplementation and reconstruction of a significant amount of continuous text. The article provides a photograph of the text, transcriptions, English translations, and comments.—D.J.H.

1165. P. J. SIJPESTEIJN, "A Note on P. Murabba'at 29," *IsrExplJourn* 34 (1, '84) 49-50.

In Roman Egypt, the contracting parties had to sign a document in their own hands. Thus the Greek subscript on the verso of P. Murabba'at 29 should be restored and translated as follows: "I, Kleopos, son of Eutrapellos, have written (*gegrapha*) with my own hand."—D.J.H.

Dead Sea Scrolls, §§ 29-867, 1168, 1186-1187, 1189r.

Jewish Backgrounds

1166. B. M. BOKSER, "The Wall Separating God and Israel," *JewQuartRev* 73 (4, '83) 349-374.

Rabbi Eleazar ben Pedat's statement in *b. Ber.* 32b may actually have referred to the removal of the wall between God and Israel: "From the time the Temple was destroyed, the iron wall that was between Israel and its Father in Heaven has come to an end." Even the usual translation ("... an iron wall has cut Israel off from its Father in Heaven") reflects a distancing from the trauma of the Temple's destruction and a restriction of the sense of alienation.—D.J.H.

1167. L. DÍEZ MERINO, "El sintagma *nš' ynym* en la tradición aramea," *Aula Orientalis* [Barcelona] 2 (1, '84) 23-41.

Whereas in early biblical Hebrew the expression *nš' ynym* ("to lift up one's eyes") was common, it virtually disappeared in later stages of the language. The Targums of the Pentateuch used four Aramaic verbs to translate *nš'* in this idiom: *ntl*, *tlh-tl'*, *sbl*, and *zqp*. In the Targums of the Prophets and Writings, only *zqp* was used. A synoptic presentation of the targumic evidence is included.—D.J.H.

1168. L. DÍEZ MERINO ET AL., "Boletin de literatura intertestamentaria, especialmente targumica," *EstBib* 42 (1-2, '84) 217-253.

Descriptions and evaluations of books on the Targums (six), the Septuagint (one), the Dead Sea scrolls (two), and Samaritan Aramaic (one).—D.J.H.

1169. H. E. FABER VAN DER MEULEN, "One or two veils in front of the holy of holies?" *TheolEvang* 18 (1, '85) 22-27.

According to the OT, there was one veil in front of the holy of holies. Some later sources (e.g. 1 Macc 1:22; Josephus' *Ant.* 12:25; *m. Yoma* 5:1) suggest that there were two veils, though the evidence is ambiguous.—D.J.H.

1170. J. G. GAMMIE, "Recent Books and Emerging Issues in the Study of Apocalyptic," *Quarterly Review* [Nashville, TN] 5 (1, '85) 96-108.

After calling attention to some outstanding older treatments of apocalypticism, the article discusses collections of apocalyptic texts in translation and G. W. E. Nickelsburg's *Jewish Literature between the Bible and the Mishnah* (1981); *Visionaries and Their Apocalypses* (1983), an anthology of essays edited by P. D. Hanson; and three books (by J. C. Beker, C. Rowland, and Hanson) that illustrate the diversity of scholarly judgment on the relation between eschatology and apocalyptic.—D.J.H.

1171. Y. GOLDREICH, "The Dispute Concerning the Date of the New Year for Trees—A Climatic Point of View," *JewQuartRev* 74 (1, '83) 80-87.

According to the school of Shammai, the date of the new year for trees was the first day of Shevat, whereas the school of Hillel held that it fell on the fifteenth day of Shevat (see *m. Roš. Haš.* 1:1). Hillel's date was more accurate from a climatic viewpoint, since in most of Israel the greater part of the cycle is still to come then. Thus the fifteenth of Shevat was established in the halakah.—D.J.H.

1172. M. HADAS-LEBEL, "Jacob et Esaü ou Israël et Rome dans le Talmud et le Midrash," *RevHistRel* 201 (4, '84) 369-392.

A rabbinic tradition from Rabbi Aqiba's circle (2nd century A.D.) used the biblical figures of Jacob and Esau to describe Israel's relationship with Rome as one between brothers and rivals. Interpreters of Genesis 25-27 stressed the moral inferiority of Esau-Edom to Jacob with reference to the vices commonly attributed to Rome. While conceding political power to Rome in the present, the rabbis appealed to biblical prophecies regarding Edom to corroborate Rome's inevitable fall.—D.J.H.

- 1173r. D. J. HALPERIN, *The Merkabah in Rabbinic Literature* [NTA 25, p. 319; § 29-774r].

J. DAN, "'M'šh mrkbh' bspwrt h'zl ('Ma'aṣeh Merkavah' in Rabbinic Literature)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 (2, '82-'83) 307-316.—Halperin provides detailed analyses of talmudic texts dealing with Ezekiel's vision of the chariot. He concludes that the rabbinic texts contain midrashic and esoteric interpretations of the biblical verses, and do not convey or even hint at a mystical experience of ascent to the divine realm. The interrelationship between the talmudic passages and the Hekhalot and Merkabah mystical literature needs a more comprehensive examination than Halperin offers.—D.J.H.

1174. M. HUTTER, "‘Halte diese Worte geheim!’—Eine Notiz zu einem apokalyptischen Brauch,” *Biblische Notizen* [Bamberg] 25 ('84) 14-18.

The custom of hiding and sealing apocalyptic books (see *4 Ezra* 12:35-39; Dan 12:4) reflects Babylonian influence, and indicates that Jewish apocalypticism was an elitist movement.—D.J.H.

- 1175r. H. JACOBSON, *The “Exagoge” of Ezekiel* [NTA 28, pp. 330-331].

P. W. VAN DER HORST, "Some Notes on the *Exagoge* of Ezekiel," *Mnemosyne* [Leiden] 37 (3-4, '84) 354-375.—The distinctive feature of this edition and commentary is that for the first time Ezekiel the Tragedian's *Exagōgē* is explained against the background of post-biblical Jewish exegesis of the exodus story. Jacobson's commentary is original, well documented, and capable, with many stimulating insights. After comments on Jacobson's positions in the introduction, the article discusses his interpretations of individual verses, with particular attention to the throne-vision in lines 68-89. [The same issue (pp. 442-443) contains D. Sansone's proposed emendation *enkopoi ponq̄* in line 208.]—D.J.H.

1176. S. A. KAUFMAN, "On Methodology in the Study of the Targums and Their Chronology," *JournStudNT* 23 ('85) 117-124.

Whatever the Palestinian Targum of the Pentateuch is, *Targum Neofiti* is a late, eclectic edition of it in a carelessly written manuscript. The Palestinian Targum tradition contains interpretative material from pretannaitic, tannaitic, and posttannaitic times; thus the antiquity of any given midrashic element can only be determined by reference to other literature. The development of the Palestinian Targum as a targum, essentially the same as the one we now possess in several recensions, cannot be ascribed to a date earlier than the 3rd century A.D. —D.J.H.

1177. R. KIRSCHNER, "The Rabbinic and Philonic Exegeses of the Nadab and Abihu Incident (Lev. 10:1-6)," *JewQuartRev* 73 (4, '83) 375-393.

Rabbinic exegesis of the Nadab and Abihu incident (Lev 10:1-6) stressed that the transgression and the penalty were grievous to God; the denunciations of the two men were anchored in Scripture, whereas the exonerations of them tended to be simple assertions. Philo interpreted the narrative as a divine exaltation by fire; in form and content his interpretation was consistent with the exegetical and conceptual framework of his writings. There is no evidence that Philo knew any rabbinic exegesis of Lev 10:1-6, or that the rabbis knew his.—D.J.H.

1178. H. S. KVANVIG, "Henoch und der Menschensohn. Das Verhältnis von Hen 14 zu Dan 7," *StudTheol* 38 (2, '84) 101-133.

Analysis of the similarities in genre, content, and terminology indicates that Enoch's vision of heaven in *1 Enoch* 14:8-25 depended on the throne vision in Ezek 1:1-28. Not so striking are the parallels between Ezek 1:1-28 and Dan 7:1-14. The close connections, especially in vocabulary, between Dan 7:1-14 and *1 Enoch* 14:8-25 suggest that Dan 7:1-14 was rooted in part in Enoch traditions, and that the Son of Man figure was influenced by the figure of Enoch.—D.J.H.

- 1179r. H. MANESCHG, *Die Erzählung von der ehernen Schlange* [NTA 27, p. 234].

A. DEL AGUA PÉREZ, "A propósito de la obra de Maneschg sobre la tradición derásica de

la serpiente de bronce (Nm 21)," *EstBib* 42 (1-2, '84) 203-216.—Maneschg's examination of the bronze-serpent tradition (see Num 21:4-9) in Jewish works (Wis 16:5-14, rabbinic writings, Targums) and the Fourth Gospel (3:14-15; 8:28-29; 12:32-34; 19:37) illustrates the importance of the "derashic" method in the scientific investigation of the NT, and demonstrates the influence of Jewish traditions on the Fourth Evangelist.—D.J.H.

1180. P.-G. MÜLLER, "Neue Literatur zum Judentum," *BibKirch* 40 (1, '85) 39-44.

Descriptions and evaluations of twenty-three books, all but one in German, on various aspects of Jewish literature, history, and life, and on Jewish-Christian relations.—D.J.H.

1181. D. MUÑOZ LEÓN, "El IV de Esdras y el Targum Palestinense. Las cuatro últimas visiones (9,26-14,48)," *EstBib* 42 (1-2, '84) 5-20.

This third installment [see § 22-274] explores the parallels between the last four visions in *4 Ezra* and the Palestinian Targums: the woman weeping for her son and the contemplation of the glory of Zion (9:26-10:59), the eagle and the lion-messiah (10:60-12:51), the man from the sea (13:1-58), and the inspired Ezra's dictation (14:1-48). The eschatological content of these four visions and the possibility of their separate origin may explain the comparatively few parallels with the Palestinian Targums. L. Gry's hypothesis about the dependence of *4 Ezra* on the Palestinian Targums can be confirmed only in some places and for a stage of the Palestinian Targums earlier than what we now possess.—D.J.H.

1182. J. NEUSNER, "American Jewish Scholarship and Culture," *Religion* 14 (4, '84) 357-386.

The single most important development in the cultural life of the Jewish people on North American soil has been the entry of Jewish learning into American and Canadian universities. The task now is to do for curriculum, textbooks, and collective discourse in scholarly meetings what has been done for scholarship: to recognize and accept the demands of the new context and domain of learning defined, and even created, by the new scholarship.—D.J.H.

1183. J. NEUSNER, "From Exegesis to Syllogism: How *Leviticus Rabbah* Makes Intelligible Statements," *Conservative Judaism* [New York] 37 (2, '83-'84) 42-55.

Leviticus Rabbah was distinctive for its shift from discourse framed around an established (hence old) text to syllogistic argument organized around a proposed (hence new) theorem or proposition. Its principal mode of thought required one thing to be read in terms of another. Its principal subject was the moral condition of Israel and the salvation of Israel. Its unifying proposition was that Israel's salvation depends on its moral condition. Its framers proposed to discover rules governing Israel's life.—D.J.H.

1184. T. RAJAK, "Was there a Roman Charter for the Jews?" *JournRomStud* 74 ('84) 107-123.

In the cities of the pre-Christian Roman empire, Jewish groups were generally free to pursue their own religious and social practices; they were not persecuted by the Roman government until Hadrian. In view of the often profound hostility at the local level between Jews on the one hand and Greeks and natives on the other, the fact that the central government was proof against anti-Jewish pressure from below is noteworthy. This situation does not justify the traditional assumption that the Jews were protected by a special legal status, however: There was no Roman charter for the Jews. Such a charter was not required, because

the Hellenistic cities accommodated a considerable diversity of population and did not demand conformity. What the Jewish communities needed from Rome was not a permanent special status but repeated public backing; through political pressure and diplomacy they succeeded in gaining it. The evidence for these conclusions is derived from some thirty decrees and letters cited by Josephus in books 14 and 16 of his *Antiquities*; also of relevance are three Claudian edicts inserted in *Antiquities* 19. Because of the technical problems posed by these documents, their purpose and significance have not been adequately understood. Whether the Romans perceived the documentary material as having a general application or any validity as precedent beyond the specific context is questionable. Furthermore, all the documents involved an exchange of *beneficia*, e.g. an acknowledgment of Jewish loyalty, suggesting a degree of potential impermanence or instability. The decrees functioned as part of a political process in which several factors were operative: frequent alienation of Jews from their neighbors and consequent strengthening of ties between Diaspora communities, Jewish dependence on Roman support vis-à-vis hostile Greek authorities, and the tendency of the cities to disregard Roman directives favorable to Jews. They were not valued for their specific content or as exact precedents, but as symbols of respect for the Jews and as encouragement to good treatment. Likewise, in his use of the documents Josephus shows more concern with the general theme of esteem for the Jews than with the details of Jewish status.—E.G.B.

1185. F. RAURELL, "‘Doxa Kyriou’ in Ez-LXX between Nationalism and Universalism," *EstFran* 85 (381, '84) 287-311.

With regard to the theme of *doxa*, the Septuagint's version of Ezekiel presupposes a *Vorlage* very close to that of the Masoretic text. It emphasizes the freedom of *doxa*, which can dwell both in Jerusalem and in exile. The universalism of the Septuagint of Ezekiel is intra-Jewish, i.e. one that moves between the Jewish communities of Jerusalem and the Hellenistic Diaspora.—D.J.H.

1186. J. RIBERA I FLORIT, "Evolución morfológica y semántica de las partículas *k'n* y *'ry* en los diversos estadios del arameo," *Aula Orientalis* [Barcelona] 1 (2, '83) 227-233.

Whereas in the Official Targums the particle *k'n* retained its temporal meaning ("now"), the Palestinian Targums used *k'n* as the equivalent of Hebrew *n'*. In Qumran Aramaic texts and the Official Targums, the particle *'ry* ("behold") acquired the semantic value of Hebrew *ky*—D.J.H.

1187. J. RIBERA, "La expresión adverbial *shwr shwr* y su campo semántico," *Aula Orientalis* [Barcelona] 2 (1, '84) 147-149.

The intensive adverbial phrase *shwr shwr* ("all around") found in Qumran Aramaic texts and the Official Targums probably existed in the 5th century B.C., as its Hebrew equivalent *sbyb sbyb* (see Ezek 37:2; 40:5, 14, 16, etc.; 2 Chr 4:3) indicates.—D.J.H.

1188. A. SCHEIBER, "Parallels to a Topos in Eudocia's Poem," *IsrExplJourn* 34 (2-3, '84) 180-181.

The motifs of multiple mouths and voices found in the recently published poem of the empress Eudocia and in classical sources also appear in Jewish sources (2 Baruch 54:8; Philo's *Legatio ad Gaium* 6; *Soferim* 16:8).—D.J.H.

1189r. L. H. SCHIFFMAN, *The Halakhah at Qumran* [NTA 20, p. 385].

S. SAFRAI AND M. STERN (EDS.), *The Jewish People in the First Century*, vol. 1 [NTA 19, p. 125].

E. M. SMALLWOOD, *The Jews under Roman Rule* [NTA 22, p. 114].

B. M. BOKSER, "On the Study of the Jews and Judaism. A Review Essay," *Conservative Judaism* [New York] 37 (2, '83-'84) 61-69.—In treating Jewish religion and its social forms, Jewish peoplehood and its religious expression, and "the Jews" in their diverse political and social contexts, these three books offer different approaches to the study of the Jewish past. Schiffman's examination of halakah at Qumran is the narrowest but most original. The volume edited by Safrai and Stern illustrates the methodological problems involved in using rabbinic sources to describe 1st-century Judaism and in searching for a common-denominator Judaism. Smallwood's critical and comprehensive account of the Jews under Roman rule has a definitive character, though it is written from Rome's perspective and so pays insufficient attention to the effects of Roman imperialism on Jews.—D.J.H.

1190r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ*, vol. 2 [NTA 24, p. 109].

P. VIDAL-NAQUET, *Il buon uso del tradimento: Flavio Giuseppe e la Guerra Giudaica* (Rome: Editori Riuniti, 1980).

T. RAJAK, "Contrasting Worlds in First-Century Palestine," *JournRomStud* 72 ('82) 170-174.—The second volume of the revision of Schürer's work is as important as the first volume. In every way a major achievement, it nevertheless reveals Schürer's lack of interest in certain topics (e.g. architecture, rural life), and the footnotes carry too much information. Vidal-Naquet has many perceptive and stimulating ideas, but few of them are followed through.—D.J.H.

1191. D. SLINGERLAND, "The Levitical Hallmark within the Testaments of the Twelve Patriarchs," *JournBibLit* 103 (4, '84) 531-537.

There is no good reason to exclude *Testament of Levi* 19:2-3 from the text of *Testaments of the Twelve Patriarchs*. What may be assumed from the priority of Levi and the Levitical role within *Testaments* as a whole finds explicit statement in this passage, namely that *Testaments* was a product of Israel's Levitical circles.—D.J.H.

1192. W. S. TOWNER, "Halakhic Literary Patterns: Types, History, and Affinities with New Testament Literature," *JewQuartRev* 74 (1, '83) 46-60.

After describing exegetical and nonexegetical literary patterns indigenous to the halakhic literature of the Tannaim, the article affirms that the evolution of literary patterns from their initial occurrences through their fully developed forms can be used to gain new understanding of the literary history of the tannaitic corpus as a whole. The NT writers shared practically none of the literary patterns characteristic of the halakhic literature of the Tannaim, perhaps because the rabbis had not yet begun to speak according to these patterns.—D.J.H.

Greco-Roman Backgrounds

1193. M. P. CESARETTI, "Nerone in Egitto," *Aegyptus* 64 (1-2, '84) 3-25, plates I-XII.

After making an inventory of references to the emperor Nero in materials from ancient

Egypt, the article considers the titles applied to Nero in demotic Egyptian and gives particular attention to Nero's special devotion to the Isis cult (which emerges from these documents). The twelve plates provide transcriptions of the pertinent demotic texts.—D.J.H.

1194. E. DES PLACES, "Chronique de la philosophie religieuse des grecs (1982-1984)," *Bulletin de l'Association Guillaume Budé* [Paris] 43 (4, '84) 408-425.

This installment [see § 25-1130] considers publications on Greek religious philosophy under four headings: texts, translations, and commentaries; general works; the classical period; and the Hellenistic and Roman epochs.—D.J.H.

1195. A. GIOVANNINI, "Tacite, l'‘incendium Neronis’ et les chrétiens," *RevÉtudAug* 30 (1-2, '84) 3-23.

In *Annales* 15.38-44, Tacitus linked the fire at Rome in A.D. 64 with Nero's persecution of Christians. As events surrounding other great fires (London in 1666, Hamburg in 1842, Chicago in 1871, Tokyo in 1923) suggest, the Christians of Rome served as scapegoats, probably because they greeted the fire as the beginning of the fulfillment of their eschatological expectations (see Lk 21:28). Nero's decree against the Roman Christians in A.D. 64 was taken over and generalized throughout the empire so that, by the early 2nd century A.D., Christians were condemned for vague and even unknown reasons.—D.J.H.

1196. J. G. GRIFFITHS, "Isis and *Agapē*," *Classical Philology* [Chicago] 80 (2, '85) 139-141.

The correctness of the reading *a[ga]pēn theōn* ("the love of the gods") with reference to Isis in P. Oxy. 1380.109-110 is confirmed by the emphasis of the whole text on the loving-kindness of Isis [see § 22-981], the new evidence for early instances of *agapē* [see § 23-774], and the difficulty involved in supposing that *agathēn* was wrongly written as *agapēn*.—D.J.H.

- 1197r. K. HOPKINS, *Conquerors and Slaves* (Cambridge, UK—London—New York: Cambridge University Press, 1978).

E. BADIAN, "Figuring out Roman Slavery," *JournRomStud* 72 ('82) 164-169.—The three most important essays in this book are in some way concerned with slavery under the Roman republic: two in Rome, and one at Hellenistic-Roman Delphi. Even though the book often lacks clarity of methodology and exposition, it contains some brilliant suggestions and offers new insights into Roman economic and social history. The jewel of the collection is the study on the manumission of slaves at Delphi between 201 B.C. and A.D. 100.—D.J.H.

1198. C. P. JONES, "Tarsos in the *Amores* Ascribed to Lucian," *GkRomByzStud* 25 (2, '84) 177-181.

The article argues that the late-2nd or early-3rd-century A.D. dialogue on love (*Amores*) ascribed to Lucian is set in Tarsus and gives new details about the Tarsian cult of Heracles. The dialogue also reveals Tarsus as a city of culture, luxury, and moral laxity.—E.G.B.

1199. D. R. JORDAN, "The Inscribed Gold Tablet from the Vigna Codini," *AmJournArch* 89 (1, '85) 162-167.

The Greek inscription on a thin sheet of gold found in the mid-19th century at the Vigna Codini in southern Rome and preserved in the Froehner Collection (inv. no. 1211) should be translated as follows: "Eternal worker(?), Lord Sarapis, give victory over what are written

below. . . ." Made between the late 1st century B.C. and A.D. 138, this phylactery was meant to protect its owner from numerous ills that beset the living. [In the same issue (pp. 167-168) J. G. Griffiths discusses an Egyptian antecedent of the Greek epithet *aiōnergetēs* ("he who creates eternity"), used in the inscription.]—D.J.H.

- 1200r. R. KIEFFER AND L. RYDBECK (EDS.), *Existence païenne au début du christianisme* [NTA 28, pp. 219-220].

A. J. LEVORATTI, "Materiales para la historia social del cristianismo primitivo," *RevistBib* 46 (4, '84) 357-366.—After reflecting on the relationship of great individuals in history to their social settings with special attention to Jesus, the article describes the anthology of Greek and Latin texts in French translated and edited by Kieffer and Rydbeck. It concludes with reflections on the nature of history.—D.J.H.

1201. R. P. SALLER AND B. D. SHAW, "Tombstones and Roman Family Relations in the Principate: Civilians, Soldiers and Slaves," *JournRomStud* 74 ('84) 124-156.

This article employs the funerary commemorations of the western Roman empire to draw conclusions about the relative importance of family and other personal relationships. In dedications from civilian populations, relationships within the immediate family greatly outnumber every other type. The data for military populations vary according to the different patterns of recruitment in different parts of the empire. The emphasis in the funerary inscriptions on the nuclear family offers a vital counterweight to linguistic and legal evidence that highlights the extended family, especially the patriarchal family. It is reasonable to hypothesize that the continuity of the nuclear family was characteristic of many western European regions as early as the Roman empire. Thirteen tables accompany the article.—E.G.B.

1202. C. SAULNIER, "La persécution des chrétiens et la théologie du pouvoir à Rome (I^{er}-IV^e s.)," *RevSciRel* 58 (4, '84) 251-279.

The refusal by Christians to render divine honors to Roman emperors was not the primary cause of Roman persecution of Christians from the 1st to the 4th century A.D. The singular instances of Roman persecution of Christians during the 1st century were followed by intermittent and sporadic outbreaks against Christian communities on the basis of the law regarding associations and the *lex de maiestate*. The general edicts against Christians in the 3rd century arose from the religious polemics between pagan philosophers and Christian theologians. Rather than breaking with the past, Constantine confirmed a coherent evolution in imperial power since Augustus' time.—D.J.H.

1203. A. WALLACE-HADRILL, "Civilis Princeps: Between Citizen and King," *JournRom Stud* 72 ('82) 32-48.

The behavior of the Roman emperors fluctuated between *civilitas* (the conduct of a citizen among citizens) and *superbia* (the disdainful bearing of a king and superhuman being). The ideology of imperial *civilitas* represented a synthesis of the older ideas of *moderatio* (restraint of power) and *comitas* (friendly treatment of inferiors). The ritual of imperial condescension served to articulate continuity with the republican past, the emperor's dependence on the consent of the upper orders, and the use of the social structure of a city-state to organize and unify the disparate peoples of the empire.—D.J.H.

1204. H. WHITEHOUSE, "Shipwreck on the Nile: A Greek Novel on a 'Lost' Roman Mosaic?" *AmJournArch* 89 (1, '85) 129-134, plate 28.

Mosaic no. 32.93 in the National Museum of Wales at Cardiff depicts a dramatic Nilotc scene otherwise unrepresented among surviving examples of this Roman genre: A boat has run aground in the river, and its well-characterized passengers and crew are being threatened by a hippopotamus and a crocodile. Comparison of the mosaic with published accounts of the 18th-century excavations at the Villa di Cassio in Tivoli suggests that it is a "lost" mosaic from this site. The situation and personae depicted are reminiscent of the kind of Egyptian episode (e.g. a tale of perils overcome by a pair of young lovers) found in the Greek novels read by Romans from the 2nd century A.D. on. The mosaic represents a fusion of new, dramatic subject matter with the established constituents of a Nilotc landscape composed in the traditional manner. It may belong to an Egyptianizing phase, of Hadrianic date, in the history of the villa.—E.G.B.

1205. M. WINIARCZYK, "Wer galt im Altertum als Atheist?" *Philologus* [Berlin] 128 (2, '84) 157-183.

The article lists in alphabetical order sixty persons from pagan antiquity who were characterized as atheists or as denying the gods. For each figure, it provides textual evidence and a bibliography.—D.J.H.

The Early Church

1206. L. ABRAMOWSKI, "Sprache und Abfassungszeit der Oden Salomos," *Oriens Christianus* [Wiesbaden] 68 ('84) 80-90.

(1) Comparison of the Syriac and Greek versions of *Odes of Solomon* 11 reveals that Syriac was the original language, though the Greek version of 11:12 contains a correct reading. (2) H. J. W. Drijvers's arguments for understanding *Odes of Solomon* 38 as an anti-Manichaean polemic are not convincing. *Odes of Solomon* was most likely composed in the second half of the 2nd century A.D.—D.J.H.

1207. G. T. BURKE, "Walter Bauer and Celsus: The Shape of Late Second-Century Christianity," *SecondCent* 4 (1, '84) 1-7.

W. Bauer's assertion in *Orthodoxy and Heresy in Earliest Christianity* (1971; German original, 1934) that the borders between orthodoxy and heresy were often fuzzy finds some confirmation in Celsus' comments about early Christianity in *True Doctrine* as preserved in Origen's *Against Celsus*. But Bauer's theories about the priority in time and the numerical superiority of heresy to orthodoxy directly oppose what Celsus said.—D.J.H.

1208. J.-D. DUBOIS, "The New Series Apocryphorum of the *Corpus Christianorum*," *SecondCent* 4 (1, '84) 29-36.

This report on the new Series Apocryphorum in the *Corpus Christianorum* describes the origin of the project, its first results, and the need for such a series. Then it reflects on the project's definition of apocryphal literature, and mentions some characteristics of studies on Christian apocryphal writings that underline their relevance today.—D.J.H.

1209. J. H. EMMINGHAUS, "Semiotik altchristlicher Taufhäuser," *ZeitKathTheol* 107 (1-2, '85) 39-51.

After summarizing the biblical teachings about baptism, the article discusses the structural significance of Christian baptisteries from earliest times to the 7th century A.D. under two headings: baptisteries as the place of symbolic washing, and baptisteries with the symbolism of dying and rising with Christ.—D.J.H.

1210. C. KANNENGIESSER, "Bulletin de théologie patristique," *RechSciRel* 72 (4, '84) 591-627.

Fifty-two recently published books (in various languages) on patristic theology are discussed under four headings: ancient gnosticisms (sixteen), Alexandrian Christianity (twelve), 4th-century Greek (fourteen), and general themes—collections—encyclopedias (ten).—D.J.H.

1211. H. KRUSE, "Das Brautlied der syrischen Thomas-Akten," *OrChristPer* 50 (2, '84) 291-330.

The so-called Bridal Song in *Acts of Thomas* 6-7 may have been composed by the poet also responsible for the Hymn of the Pearl [see § 23-870]; the two songs are very close to *Odes of Solomon* and what is known about Bardaisan. For each verse in the Bridal Song, the article provides Syriac and Greek texts (with German translations) as well as justifications for the readings and discussions of biblical and other ancient parallels.—D.J.H.

1212. L. L. WELBORN, "On the Date of First Clement," *BibRes* 29 ('84) 35-54.

There is no linguistic justification for interpreting the words *symphorai kai periptōseis* (or *peristaseis*) in *1 Clement* 1:1 as an allusion to Domitian's persecution of Christians in the late 1st century A.D. Not only is there no reliable evidence that Domitian was a persecutor of Christians, but also the reference to "misfortunes and hindrances" in *1 Clement* 1:1 is best understood as a conventional formula in Clement's "plea for concord and harmony" (see 63:2) at Corinth. Thus the customary dating of *1 Clement* to A.D. 95-96 has no basis.—D.J.H.

Gnosticism

1213. I. S. GILHUS, "The Gnostic Demiurge—An Agnostic Trickster," *Religion* 14 (4, '84) 301-311.

The Sethian-gnostic evaluation of the Demiurge varies from viewing him as a sinister and frightening Satan figure to seeing him as a foolish and stupid laughingstock. The core of this figure is lack of structure with regard to both external appearance and psychological qualities; he falls outside the spiritual structure and does not recognize its borderlines. There are striking resemblances between the Demiurge and the trickster, a well-known figure in the history of religions.—D.J.H.

1214. R. KASSER, "Orthographe et phonologie de la variété subdialectale lycopolitaine des textes gnostiques Coptes de Nag Hammadi," *Muséon* 97 (3-4, '84) 261-312.

After situating the two principal branches of the Lycopolitan dialect within the Coptic language as a whole, the article presents an inventory of Lycopolitan texts in the Nag Hammadi corpus and in other ancient manuscripts. Then it explains the orthographic and

phonological characteristics of the different subdialects of Lycopolitan Coptic with reference to phenomena in these texts.—D.J.H.

- 1215r. *The New Testament and Gnosis*, ed. A. H. B. Logan and A. J. M. Wedderburn (Edinburgh: T. & T. Clark, 1983).

K. RUDOLF, *Gnosis* [NTA 28, pp. 222-223].

S. G. HALL, "Knowing your Gnostics," *JournEcclHist* 36 (1, '85) 103-108.—Rudolf's comprehensive guide to the study of gnosticism and the individual contributions to the *Festschrift* honoring R. McL. Wilson are set in the context of the history of research on gnosticism. More literary, ideological, and sociological investigation of the Coptic and Manichaean material is clearly needed; it might be good if this investigation were relieved of the burden of retrospective relevance with respect to the study of the NT.—D.J.H.

1216. K. RUDOLPH, "Die Nag Hammadi-Texte und ihre Bedeutung für die Gnosisforschung," *TheolRund* 50 (1, '85) 1-40.

This survey of recent publications in various languages on the Nag Hammadi texts [see § 22-825] first considers items of general interest (the facsimile edition of the Coptic texts, the story of their discovery, series of translations and commentaries) and then discusses volumes in the series *Bibliothèque Copte de Nag Hammadi* and some other editions. [To be continued]—D.J.H.

1217. R. TREVIJANO ETCHEVERRÍA, "Las prácticas de piedad en el Evangelio de Tomás (logion 6, 14, 27 y 104)," *Salmanticensis* 31 (3, '84) 295-319.

The practices of prayer, fasting, and almsgiving are mentioned in *Gospel of Thomas* 6 and 14 (all three), 27 (fasting only), and 104 (fasting and prayer). The article provides new Spanish translations of the Coptic (and Greek) texts of the four sayings, and discusses their parallels in the canonical Gospels and in other gnostic writings. These sayings reflect controversy with a strict Jewish Christianity.—D.J.H.

1218. A. VEILLEUX, "Monachisme et gnose. Deuxième partie: Contacts littéraires et doctrinaux entre monachisme et gnose," *LavThéolPhil* 41 (1, '85) 3-24. [See § 29-818.]

Investigation of possible literary contacts between monasticism and gnosticism in Egypt yields meager results. Though used in monastic circles, *Sentences of Sextus* and *Teachings of Silvanus* were not typically gnostic documents. When we consider the monastic phenomenon in its universality and the gnostic movement in the totality of its manifestations, we find ourselves in the presence of two universal archetypes that differed in some respects (e.g. attitude toward asceticism) but also shared important elements (e.g. the goal of re-discovering the primordial unity).—D.J.H.

Gnosticism, § 29-1210.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Attualizzazione della parola di Dio nelle nostre comunità, Bibbia e catechesi (Bologna: Dehoniane, 1983, paper 10,000 L) 233 pp. Bibliography.

The ten articles in this volume consider various aspects of actualizing the Bible in Christian life: A. Rizzi on the hermeneutical problem, R. P. Merendino on divine revelation and our human understanding, S. Virgulin on actualizing the exodus in the OT, I. de la Potterie on models and criteria of actualizing the gospel in Lk-Acts, R. Fabris on models and criteria of actualizing the "word" in Paul's letters, I. Gargano on models and criteria of actualization in patristic writings, C. Burini on examples of actualization by Ambrose and Augustine, E. Bargellini on the "today" of God's word in the liturgy, C. Bissoli on actualizing God's word in pastoral activity and catechesis, and G. Zevini on actualizing God's word in communities and church groups.

K. BERGER, *Formgeschichte des Neuen Testaments* (Heidelberg: Quelle & Meyer, 1984, paper DM 48) 400 pp. Bibliographies. Indexed. ISBN: 3-494-01128-1.

The methodological program outlined in Berger's *Exegese des Neuen Testaments* (1977) is made concrete here from the perspective of the form-critical investigation of the NT. After definitions and explanations, the author treats the NT literary forms under four German headings: *Sammelgattungen* (e.g. analogical and figurative texts, sayings, speeches, chreiai); *Symbuleutische Gattungen* (e.g. paraenesis, warnings, catalogues of virtues and vices, woes); *Epideiktische Gattungen* (e.g. peristasis catalogues, proclamations, personal elements in letters); and *Dikanische Gattungen* (apologies, announcements of salvation, judgments). Berger is professor of NT at the University of Heidelberg.

T. F. BEST (ED.), *Hearing and Speaking the Word. Selections from the Works of James Muilenburg*, Homage Series 7 (Chico, CA: Scholars Press, 1984, \$26.95) xv and 448 pp., plate, 8 figs. Bibliographies. LCN: 83-20147. ISBN: 0-89130-665-X.

After three personal appreciations of the late Professor Muilenburg (by Best, F. Buechner, and B. W. Anderson), the volume presents some of his articles under the following headings: criticism and exegesis (eleven), OT history and theology (three), scholarship and interpretation (four), archaeology (six), homiletics and meditations (two), and early writings and reportage (two). Three articles concern the Dead Sea scrolls: the beginning of the Gospels and the Qumran *Manual of Discipline* (1955), a Qoheleth scroll from Qumran (1954), and fragments of another Isaiah scroll (1954). Also included are a photograph of Muilenburg and bibliographies of his writings.

The Bible in Basic English (Cambridge, UK—London—New York: Cambridge University Press, n.d., paper \$10.95) 1121 pp. ISBN: 0-521-50654-9.

"Basic English," produced by C. K. Ogden of the Orthological Institute in England, is a simple form of the English language that, with 850 words, is able to give the sense of anything that may be said in English. Working with the Orthological Institute, a committee under the direction of S. H. Hooke prepared a new English form of the Bible made from the Hebrew and Greek texts. For example, Gen 1:1 reads: "At the first God made the heaven and the earth"; and Lk 1:1 is translated: "As a number of attempts have been made to put together in order an account of those events which took place among us, . . ."

R. M. BROWN, *The Bible Speaks to You* [1955] (Philadelphia: Westminster, 1985, paper \$8.95) 320 pp. Indexed. LCN: 84-19578. ISBN: 0-664-24597-8.

The twenty-four chapters in this invitation to Bible reading first published in 1955 appear under six headings: the Bible itself, the subject of the Bible, those to whom the Bible is

addressed, new horizons in the Bible, thinking biblically about problems today, and epilogue. Brown, professor of theology and ethics at the Pacific School of Religion in Berkeley, CA, and author of *Unexpected News* (1984), has added a three-page "new preface after thirty years."

S. BRÜGGER, *Die deutschen Bibelübersetzungen des 20. Jahrhunderts im sprachwissenschaftlichen Vergleich. Studien zum Metapherngebrauch in den Verdeutschungen des Neuen Testaments*, Europäische Hochschulschriften, Reihe 1: Deutsche Sprache und Literatur 707 (Bern—Frankfurt/M.: P. Lang, 1983, paper 68 Sw. fr.) 342 pp. Bibliography. ISBN: 3-261-03315-0.

This linguistic comparison of twenty-six 20th-century German translations of the Bible focuses on their treatment of metaphors. After considering the Bible as the foundation of Christian faith, Brügger discusses problems of biblical translation and investigates three topics: the blood of Christ, faith, and the proclamation of the new covenant between God and humanity (see Lk 2:14). The final chapter comments on fourteen Protestant, eight Catholic, and four ecumenical German translations; the two tables concern their treatment of the "blood of Christ" and the "heart" metaphor in Mt 19:8 (see Mk 10:5).

M. CARREZ, *Les langues de la Bible. Du papyrus aux bibles imprimées*, Dossiers animation biblique 6 (Paris: Centurion, 1983, paper 65 F) 111 pp. Illustrated. Indexed. ISBN: 2-227-35106-3.

After chapters on the development of the alphabet and on writing in antiquity, Carrez situates biblical Hebrew, Aramaic, and Greek in their linguistic contexts. Then he explains how the biblical text can be reconstituted with reference to ancient documents and text-critical methodology. Finally he treats the Hebrew language of the Bible, biblical Greek in Palestine at Jesus' time, and the study of biblical Greek. Carrez describes the study of biblical languages as an act of theological reflection on the many facets of the incarnation.

Le christianisme est-il une religion du Livre? Études et Travaux 5 (Strasbourg: Association des Publications de la Faculté de Théologie Protestante de l'Université des Sciences Humaines—Association pour l'Étude de la Civilisation Romaine, 1984, paper) 159 pp. ISSN: 0242-2106.

Eleven papers prepared for a colloquium held at Strasbourg in 1981: E. Jacob on the formation and meaning of the OT, A. Benoit on the formation and meaning of the biblical canon for the early church, G. Siegwalt on the biblical canon and revelation, E. Jones on the role of Scripture in the Orthodox tradition, H. Meyer on the problem of Scripture and tradition in Protestantism, C. Wackenheim on Scripture and tradition in Catholic theology since the Council of Trent, E. Trocmé on the triumph of the historical spirit, F. Bovon on going beyond the historical spirit, P. Bonnard on whether there was a biblical revelation, M. Meslin on whether the Bible is a "book apart," and G. Vincent on the philosophical critique of the concept of revelation.

M. CLÉVENOT, *Materialist Approaches to the Bible*, trans. W. J. Nottingham (Maryknoll, NY: Orbis Books, 1985, paper \$8.95) xii and 148 pp. Indexed. LCN: 84-14711. ISBN: 0-88344-343-0.

The English version of *Approches matérialistes de la Bible* [NTA 20, p. 358], this volume provides an introduction to F. Belo's work and to the materialist school of rereading Scripture. The first part bears the heading "the Bible or the Scriptures," and the second part is entitled "the Gospel according to St. Mark, or a narration of the practice of Jesus."

M. D. COOK, *Biographical Concordance of the New Testament* (Neptune, NJ: Loizeaux Brothers, 1985, paper \$8.95) 216 pp. LCN: 84-7164. ISBN: 0-87213-089-4.

This volume provides for every individual mentioned in the NT from Aaron to Zorobabel the following information: the name, its pronunciation, its meaning, a biographical sketch,

cross-references to OT texts where possible, and every NT reference to that individual in concordance-style arrangement (book-chapter-verse reference, plus several words of context according to the King James Version).

O. CULLMANN, *Einführung in das Neue Testament*, trans. J. Vogelsanger-de Roche (2nd ed.; Gütersloh: Mohn, 1984, paper DM 9.80) 158 pp. Bibliography. ISBN: 3-579-01409-9.

The new German edition (1st ed., 1968) of a book previously published in French [NTA 11, p. 266] and English [NTA 13, p. 149], this introduction to the NT for nonspecialists treats the history of the NT text, the individual NT writings (narratives, Pauline letters, Hebrews, Catholic epistles, Revelation), and the formation of the NT canon. The bibliography has been updated for the present edition.

K. DEURLOO AND R. ZUURMOND (EDS.), *De bijbel maakt school. Een Amsterdamse weg in de exegese* (Baarn: Ten Have, 1984, paper 18.50 gld.) 136 pp. ISBN: 90-259-5126-0.

The twelve articles in this volume illustrate some methodologies and concerns that are characteristic of the so-called Amsterdam school of biblical studies. The topics discussed include a critical hermeneutic (by Zuurmond), Mt 26:1-2 (F. H. Breukelman), K. H. Miskotte as inspiration and pioneer (G. H. ter Schegget), and dogmatics and exegesis (N. T. Bakker). The editors have provided an eight-page introduction.

R. J. ERICKSON, *James Barr and the Beginnings of Biblical Semantics*, Anthroscience Minigraph Series (Notre Dame, IN: Foundations Press, 1984, paper \$6) v and 75 pp. Bibliography.

After summarizing the major issues raised by J. Barr in *The Semantics of Biblical Language* (1961) and *Biblical Words for Time* (1962; rev. ed., 1969), Erickson surveys scholarly discussion of Barr's works, and distills some of the general and specific results of his linguistic critique of biblical studies. An appendix treats "structuralism" and structural semantics.

K. HAGEN ET AL., *The Bible in the Churches. How Different Christians Interpret the Scriptures* (New York—Mahwah, NJ: Paulist, 1985, paper \$8.95) v and 148 pp. Bibliographies. LCN: 84-62471. ISBN: 0-8091-2676-1.

After Hagen's survey of the history of biblical interpretation from early Christianity to the 19th century, three biblical scholars assess how the Bible is interpreted in their respective traditions, give an exegesis of Eph 2:1-10, and offer bibliographic suggestions: D. J. Harrington on the extent to which Catholics have accepted and adapted critical methods, G. R. Osborne on how the evangelical approach to Scripture is rooted in church history generally and in American fundamentalism particularly, and J. A. Burgess on the underlying theological issues as viewed from a Lutheran perspective. A brief conclusion by Harrington focuses the areas of convergence and divergence. The volume grew out of a 1982 institute held at Marquette University in Milwaukee, WI.

S. L. HARRIS, *Understanding the Bible. A Reader's Introduction* (2nd ed.; Palo Alto, CA—London: Mayfield Publishing Co., 1985, paper \$14.95) xiv and 456 pp., 15 maps. Bibliographies. Indexed. LCN: 84-061924. ISBN: 0-87484-696-X.

The revised version of a work first published in 1980, this volume answers questions about the Bible and discusses the OT according to the following outline: history and geography of the Near East, the Law (Torah), the Prophets, the Writings, extracanonical works, and between the Testaments. Then beginning with a review of current scholarly theories about the origins of the Gospels, it surveys each of the twenty-seven NT books, with emphasis on each work's thematic purpose, authorship, date, historical value, and theological concerns. Also included is a glossary of major biblical characters, terms, and concepts. Harris is professor of humanities at California State University in Sacramento.

B. JASPERT (ED.), *Rudolf Bultmanns Werk und Wirkung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1984, DM 65) xv and 457 pp., plate. Indexed. ISBN: 3-534-01766-8.

Twenty-eight essays assessing Bultmann's work and influence appear under five headings: theology and life history (twelve), philosophy and hermeneutics (six), exegesis (five), ecumenism (two), and church practice (three). The studies most pertinent to Bultmann's achievements as a NT scholar are by E. Grässer on the approaches of A. Schweitzer and Bultmann to the quest for the historical Jesus, C. K. Barrett on Bultmann's *Jesus and the Word* (1935), K. Matthiae on the concept of "standpoint" in Bultmann's *Jesus* (1926), E. Schweizer on portrayals of Jesus and Christologies since Bultmann, J. A. T. Robinson on Bultmann's significance from a British perspective, W. G. Kümmel on Bultmann as a Pauline scholar, O. Merk on Acts in Bultmann's early work, F. Hahn on the problem of the Antiochian source in Acts, and E. Lohse on Bultmann's *Theologie des Neuen Testaments* and its significance for the church's preaching.

J. T. JOHNSON (ED.), *The Bible in American Law, Politics, and Political Rhetoric*, SBL Bible in American Culture 4 (Chico, CA: Scholars Press, 1985, \$15.95; Philadelphia: Fortress) vii and 204 pp. Bibliographies. Indexed. LCN: 83-16327. ISBN: 0-89130-625-0 (SP), 0-8006-0614-0 (Fortress).

After Johnson's nine-page introduction, this volume presents three historical studies: M. Valeri and J. F. Wilson on Scripture and society—from reform in the Old World to revival in the New World, M. A. Noll on the Bible in revolutionary America, and L. Weeks on the use of the Bible in 19th-century American political life. The second part consists of four thematic articles: E. M. Gaffney on the interaction of biblical religion and American constitutional law, M. L. Stackhouse on Jesus and economics, D. P. McCann on the Christian element in Christian realism, and J. E. Sellers on the polis in America as *imago Dei* ("neither secular nor 'born again'").

J. KODELL, *The Catholic Bible Study Handbook* (Ann Arbor, MI: Servant Books, 1985, paper \$7.95) xv and 244 pp. Bibliographies. Indexed. LCN: 84-23660. ISBN: 0-89283-277-0 (cloth), 0-89283-185-5 (paper).

The first part of this handbook treats the nature of the Bible: why read the Bible? hearing God's word in the Bible, how the Bible came about, and why there are different Christian Bibles. The second part considers the background to the Bible: a history of biblical times, the Law and the Prophets, the Writings, the NT, alongside the Testaments, and in the days of Jesus. The third part discusses how to study and pray the Bible: personal Bible study, group Bible study, and Bible prayer. Two appendixes and a glossary are included.

P. E. LAPIDE, *Hebrew in the Church. The Foundations of Jewish-Christian Dialogue*, trans. E. F. Rhodes (Grand Rapids: Eerdmans, 1984, \$9.95) x and 266 pp. Bibliography. Indexed. LCN: 84-26044. ISBN: 0-8028-3615-1.

The English version of *Hebräisch in den Kirchen* (1976), this volume surveys attempts made among Christians and Jews from NT times onward to translate the NT and the Christian liturgy into Hebrew. After a chapter on Hebrew as a sacred language, it treats medieval Jewish NT Hebraica, modern Christian Hebraica, and Christian Neo-Hebraica in the state of Israel. A supplementary chapter prepared for the English version traces further developments in Christian Neo-Hebraica.

R. LAURENTIN, *Comment réconcilier l'exégèse et la foi* (Paris: O.E.I.L., 1984, paper 90 F) 215 pp. ISBN: 2-86839-020-X.

After reflecting on how to link faith and exegesis, Laurentin explores the possibilities and limitations of textual criticism, literary criticism, and historical criticism, respectively. Then he describes semiotic analysis and comments on the relation between faith and scientific exegesis. Laurentin, author of *Les Évangiles de l'Enfance du Christ* (1982), concludes that faith is necessary for the integral comprehension of Scripture because Scripture is a fruit of faith.

The Living Text. Essays in Honor of Ernest W. Saunders, ed. D. E. Groh and R. Jewett (Lanham, MD: University Press of America, 1985, cloth \$24.75, paper \$14) ix and 261 pp., plate. Bibliography. Indexed. ISBN: 0-8191-4584-X (cloth), 0-8191-4585-8 (paper).

These fourteen studies honoring Professor Saunders are by W. Roth on Jesus as the Son of Man in the Fourth Gospel, W. R. Stegner on the parable of the good Samaritan and Lev 18:5, H. Ringgren on the use of the Psalms in the Gospels, A. C. Sundberg on Paul as a Christian Jonah, S. Agourides on whether there is a *vaticinium ex eventu* in Revelation, R. M. Grant on "holy law" according to Paul and Ignatius, D. E. Groh on biblical interpretation in the Montanist crisis, R. Jewett on the redaction and use of an early Christian confession in Rom 1:3-4, P. B. Mather on the search for the living text of the Lukian infancy narrative, J. T. Sanders on the Pharisees in Lk-Acts, R. Kysar on conceptual tensions in Jn 6, R. H. Fuller on reconsidering the Son of Man, H. Koester on the text of 1 Thessalonians, and R. I. Pervo on social and religious aspects of the Western text. Also included are a photograph of the honoree and a bibliography of his publications (compiled by R. L. Mowery).

C. MABEE, *Reimagining America. A Theological Critique of the American Mythos and Biblical Hermeneutics* (Macon, GA: Mercer University Press, 1985, \$13.95) xv and 154 pp. Indexed. LCN: 84-27335. ISBN: 0-86554-148-5.

Mabee, chairman and associate professor of religious studies at Marshall University in Huntington, WV, first explores the task of interpreting the religious structure of American experience with reference to the impasses in contemporary scholarship and biblical hermeneutics as a way of access. Then he treats the "churchless Jesus" in formative American discourse by focusing on Thomas Jefferson and Benjamin Franklin. Lastly he considers the liberation of the universal from American religion under two headings: the hermeneutics of displacement, and the hermeneutics of time. He concludes that Christian theology needs radical surgery in order to penetrate the metaphysical structure of the American experience.

Mélanges Edouard Delebecque (Aix-en-Provence: Publications, Université de Provence, 1983, paper 200 F; Marseille: Diffusion Jeanne Laffitte) xx and 501 pp., 11 illustrations, map. Bibliography. ISBN: 2-85399-076-1.

Of the forty articles collected here in honor of Professor Delebecque, those most pertinent to the NT are by R. Flacelière on "Blessed are the meek" (see Mt 5:4), P. Ghiron-Bistagne on the use of the Greek term *prosōpon* in the OT and NT, and C. Spicq on "imitation" as a pagan idea borrowed by the NT. A preface by C. Froidefond, a bibliography of Delebecque's writings, and a *tabula gratulatoria* precede the articles.

K.-H. MICHEL, *Anfänge der Bibelkritik. Quellentexte aus Orthodoxie und Aufklärung*, Monographien und Studienbücher 314 (Wuppertal: Brockhaus, 1985, paper DM 19.80) 125 pp. Bibliographies. ISBN: 3-417-29314-6.

This anthology supplies introductions, bibliographies, study questions, and texts pertinent to the rise of modern biblical criticism during the Enlightenment. The material appears under five headings: dogmatic background—the verbal-inspiration teaching of Lutheran orthodoxy (Matthias Flacius, Johann Gerhard), beginnings of criticism (Hugo Grotius, Baruch Spinoza), the development toward Deism in England (John Toland, Matthew Tindal), the biblical criticism and hermeneutics of the German Enlightenment (Hermann Samuel Reimarus, Johann Salomo Semler, Immanuel Kant), and the new dogmatic consciousness (Johann Georg Hamann).

El misterio de la Palabra. Homenaje de sus alumnos al profesor D. Luis Alonso Schökel al cumplir veinticinco años de magisterio en el Instituto Bíblico Pontificio, ed. V. Collado and E. Zurro (Madrid: Ediciones Cristiandad, 1983; Valencia: Institución San Jerónimo) 350 pp., plate, 4 photographs. Bibliography. ISBN: 84-7057-338-1.

The sixteen articles prepared in honor of Professor Alonso Schökel appear under four headings: Ugaritic literature (three), OT (seven), intertestamental literature (three), and NT

(three). Those most pertinent to the NT field are by G. L. Prato on the cosmic significance of Gen 11:1-9 according to ps.-Eupolemus, M. Gilbert on the address to God in Wisdom 10-19, F. García Martínez on whether the figure in 4Q246 is a type of the Antichrist or an eschatological liberator, L. Díez Merino on *Targum of Ruth*, A. Rodríguez Carmona on the accounts of Moses' death in the Palestinian Targums, A. Strus on whether "Gerasenes" in the Synoptic tradition is a topographical marker or an onomastic omen, L. Alvarez Verdes on the ethical sense of *dikaiosynē* in Romans 6, and J. Sánchez Bosch on the list of charisms in 1 Cor 12:8-10. Also included is a photograph of the honoree, a personal appreciation of him, and a list of his publications.

C. MONDÉSERT (ED.), *Le monde grec ancien et la Bible*, Bible de Tous les Temps 1 (Paris: Beauchesne, 1984, paper 210 F) 422 pp., 14 plates, 7 figs. Bibliography. ISBN: 2-7010-1088-8.

After a seven-page introduction by Mondésert, this volume presents articles by P. Lamarche on the Septuagint, R. Arnaldez on Philo's Bible, J. Guillet on the Bible at the birth of the church, W. Rordorf on the Bible in the preaching and liturgy of the first Christian communities, I.-H. Dalmais on biblical themes in the Greek eucharistic anaphoras, M. Simon on the Bible in the first controversies between Jews and Christians, E. Osborn on the Bible as the inspiration of Christian morality according to Clement of Alexandria, M. Jourjon on Irenaeus' reading of the Bible, A. Le Boulluec on the Bible in the "margins" of orthodoxy, M. Borret on Scripture according to the pagan Celsus, V. Saxer on biblical themes in the literature concerning Christian martyrs, D. Feissel on the Bible in Greek inscriptions, P. du Bourguet on the first biblical scenes in Christian art, N. Thierry on biblical illustrations in Cappadocia, C. Kannengiesser on the Bible and the Arian crisis, P. Gallay on the Bible in the work of Gregory Nazianzus, J.-N. Guinot on Theodoret of Cyrrhus as bishop-exegete, G. Dorival on the catena commentaries on Scripture, P. Maraval on the Bible of the pilgrims to the East, and C. Renoux on Bible reading in the liturgy of Jerusalem.

Das Neue Testament. Nach der Übersetzung Martin Luthers. Revidierter Text 1984 (Stuttgart: Deutsche Bibelgesellschaft, 1984) 591 pp. ISBN: 3-438-02414-4 (cloth), 3-438-02413-6 (paper).

This volume presents the second, revised edition of the updated version of Luther's German translation of the NT; for reactions to the first edition (1975), see §§ 24-33, 724; 25-415, 803; 28-448, 873. The revised translation reflects advances in textual criticism, and Luther's spelling and language have been modernized. Rom 5:1 is translated as follows: "Da wir nun gerecht geworden sind durch den Glauben, haben wir Frieden mit Gott durch unsern Herrn Jesus Christus." Also included are pericope headings and cross-references, a list of weights and measures, a sixteen-page glossary of terms, a list of abbreviations, and membership lists for the revision committee and the advisory group.

S. W. PERPICH, *A Hermeneutic Critique of Structuralist Exegesis, with Specific Reference to Lk 10:29-37* (Lanham, MD—New York—London: University Press of America, 1984, cloth \$22.75, paper \$13) ix and 253 pp. Bibliography. LCN: 83-21737. ISBN: 0-8191-3668-9 (cloth), 0-8191-3669-7 (paper).

Perpich seeks to establish a theoretical basis for biblical interpretation that will advert to and preserve the mystery-referential character of biblical texts by attending to and retaining the multivalence expressed in and through textual structures. After reviewing K. Rahner's theology of mystery in order to delimit an integrative framework for the two moments of biblical hermeneutics, she discusses structuralist theory and practice with particular attention to presuppositions, implications, and limits. Then she proposes a literary-critical corrective to structuralism on the basis of P. Ricoeur's hermeneutical theory. Finally she indicates the practical effects of a bivalent method with reference to Lk 10:29-37, and concludes with remarks on integrating structuralism and hermeneutics within a Rahnerian framework.

V. PHILLIPS AND E. ROBERTSON, *J. B. Phillips. The Wounded Healer* (Grand Rapids: Eerdmans, 1985, paper \$5.95; London: SPCK, 1984) viii and 110 pp. LCN: 85-1519. ISBN: 0-8028-0073-4 (Eerdmans).

J. B. Phillips is best known for his *New Testament in Modern English* (1972). In this book, his widow (V. Phillips) and a close friend (Robertson) have drawn on Phillips's correspondence to produce a personal portrait of him under three headings: the long struggle, the healer, and sharing the darkness. Their title is based on the fact that, while Phillips was doing for others, he was powerfully afflicted by anxiety and depression from which there was only temporary release.

A. S. PHY (ED.), *The Bible and Popular Culture in America*, SBL Bible in American Culture 2 (Philadelphia: Fortress, 1985, \$15.95; Chico, CA: Scholars Press) xiii and 248 pp., 6 plates. Bibliographies. Indexed. LCN: 83-11548. ISBN: 0-8006-0735-X (Fortress), 0-89130-640-4 (SP).

After Phy's overview and introduction to the Bible in American popular culture, this volume presents articles by G. F. Burns on the Bible and American popular humor, Phy on Jesus in popular fiction, C. Wolfe on the Bible in country music, P. C. Cotham on the electronic church, R. W. Hyde on the traveling Bible salesman, Phy on the Bible as literature for American children, and L. D. Popovich on popular American biblical imagery. Other volumes in the series have been described in *NTA* 27, pp. 84-85, 90; 28, p. 194.

H. G. REVENTLOW, *The Authority of the Bible and the Rise of the Modern World*, trans. J. Bowden (Philadelphia: Fortress, 1985, \$42.95) xx and 668 pp. Indexed. LCN: 83-48921. ISBN: 0-8006-0288-9.

The English version of *Bibelautorität und Geist der Moderne* [NTA 25, pp. 81-82], this investigation of the development of thought about biblical interpretation in England from the Reformation to the Enlightenment has three parts: preparatory developments, the crisis over the authority of the Bible in England, and the climax of biblical criticism in English Deism. The English version contains a few alterations to the main text, some substantially expanded notes, and a three-page foreword by J. Barr.

P. RICHÉ AND G. LOBRICHON (EDS.), *Le Moyen Age et la Bible*, Bible de Tous les Temps 4 (Paris: Beauchesne, 1984, paper 240 F) 639 pp., 24 illustrations. Bibliography. Indexed. ISBN: 2-7010-1091-8.

After M. Duchet-Suchaux and Y. Lefèvre's article on medieval names for the Bible, this volume presents twenty-three studies on various aspects of the Middle Ages and the Bible: the book (P. Petitmengin, L. Light, G. Lobrichon, M. A. and R. H. Rouse, M. Larès), studying the Bible (P. Riché, J. Châtillon, J. Verger, A. Graboïs, J. Dubois), living the Bible (M.-C. Chartier, J. Gaudemet, T. M. Izbicki, P. Riché, F. Garnier, E. Bozóky, M. van Uytfanghe, M. Zink, J. Longère, P.-M. Gy), and the Bible and new problems of Christendom (L. K. Little, A. Vauchez, R. E. Lerner).

L. M. RUSSELL (ED.), *Feminist Interpretation of the Bible* (Philadelphia: Westminster, 1985, paper \$10.95) 166 pp. Bibliography. LCN: 84-17342. ISBN: 0-664-24639-7.

Following Russell's introduction about liberating the word, this volume presents articles by B. B. Zikmund on feminist consciousness in historical perspective, K. G. Cannon on the emergence of black feminist consciousness, M. A. Farley on feminist consciousness and the interpretation of Scripture, K. D. Sakenfeld on feminist uses of biblical materials, S. H. Ringe on a Gentile woman's story (see Mk 7:24-30; Mt 15:20-28), J. C. Exum on "mother in Israel" (see Judg 5:6-7), T. D. Setel on female sexual imagery in Hosea, S. B. Thistlethwaite on battered women and feminist interpretation, R. R. Ruether on feminist interpretation—a method of correlation, E. Schüssler Fiorenza on continuing feminist-critical interpretation, and Russell on authority and the challenge of feminist interpretation. A postscript by P. Trible concludes the collection.

L. RYKEN (ED.), *The New Testament in Literary Criticism*, A Library of Literary Criticism (New York: Frederick Ungar Publishing Co., 1984, \$45) x and 349 pp. Indexed. LCN: 84-129. ISBN: 0-8044-3271-6.

After a fifteen-page introduction, Ryken presents excerpts from books and articles devoted to literary criticism of NT books and topics under the following headings: the NT as a whole, Acts, 1 Corinthians 13, epistle as a literary form, parable of the good Samaritan, Gospel as a literary form, Hebrews, humor, hymn, James, Jesus as poet, John, Luke, Mark, Matthew, parable, Paul as letter writer, poetry, parable of the prodigal son, proverb as a literary form, Revelation, satire, and parable of the sower. Ryken is professor of English at Wheaton College in Illinois.

E. SCHÜSSLER FIORENZA, *Bread Not Stone. The Challenge of Feminist Biblical Interpretation* (Boston, MA: Beacon Press, 1984, \$17.95) xxv and 182 pp. Indexed. LCN: 84-14669. ISBN: 0-8070-1100-2.

After a seventeen-page introduction, this volume presents six essays on aspects of feminist biblical interpretation: women-church as the hermeneutical center of feminist biblical interpretation (1984), "for the sake of our salvation . . ."—biblical interpretation and the community of faith (1979), the function of Scripture in the liberation struggle (1981), discipleship and patriarchy—toward a feminist evaluative hermeneutics, remembering the past in creating the future—historical-critical scholarship and feminist-critical interpretation (1985), and the way toward a critical-theological self-understanding of biblical scholarship (1984). Schüssler Fiorenza, professor of NT studies at Episcopal Divinity School in Cambridge, MA, is also the author of *In Memory of Her* (1983).

Society of Biblical Literature 1984 Seminar Papers, ed. K. H. Richards, SBL Seminar Papers Series 23 (Chico, CA: Scholars Press, 1984, paper \$15) vii and 404 pp. Bibliographies. ISBN: 0-89130-810-5. ISSN: 0145-2711.

The twenty-five papers in this volume were prepared for discussion at the 1984 meeting of the Society of Biblical Literature in Chicago. Their topics include *Gospel of Truth* (J. A. Williams), parallel characters in Lk-Acts (S. M. Praeder), eschatology and "Platonism" in Hebrews (L. D. Hurst), classifying and analyzing pronouncement stories (V. K. Robbins), Hellenistic historiography (K. S. Sacks, A. J. Droge, P. Sigal), interpreting Jesus since Bultmann (I. W. Batdorf), the composition of Acts 3-5 (R. C. Tannehill), the social setting of Mk (H. C. Kee), hybrists in Corinth (P. Marshall), the "firstborn of many brothers" (J. Tabor), Q (J. M. Robinson, L. Vaage, U. Luz), and John the Baptist and the coming one (H. Fleddermann).

H. STADELMANN, *Grundlinien eines bibeltreuen Schriftverständnisses* (Wuppertal: Brockhaus, 1985, paper DM 18.80) 140 pp., 2 figs. Indexed. ISBN: 3-417-29514-9.

Stadelmann maintains that one can pursue theology profoundly and interpret the Bible scientifically without imposing limits on the integral inspiration and truth of the Bible. After a seven-page introduction, he considers the inspiration and authority of the Bible, and discusses the principles of biblical interpretation according to the following outline: the search for alternatives to radical biblical criticism, presuppositions and methods in biblical interpretation, the task and goal of biblical exegesis, the recognition of the literal sense through historical-philological interpretation, the necessity of a "pneumatic" starting point for biblical exegesis, and salvation-historical thinking as auxiliary to biblical interpretation.

J. STRONG, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson, 1984, \$24.95) vii, 1260, 85, 243, 79, and 14 pp. LCN: 84-16562. ISBN: 0-8407-5360-8.

Originally published in 1890, this concordance enables readers to locate any word used in the King James Version and to find the Hebrew or Greek word behind the English term. For each English word, it gives the context, chapter-and-verse numbers, and the reference to the

Hebrew and Greek dictionaries at the back of the book. Also included are an appendix to the main concordance for especially common words (a, an, and, etc.), a key-verse comparison chart for more than 1,800 verses in six major English translations, and supplementary lists. The new edition features a more readable format and corrects errors.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 58: *Routes—Sacerdoce* (Paris: Letouzey & Ané, 1984, paper 205 F) cols. 1021-1244, plate, 11 maps. Bibliographies.

After the completion of M. du Buit's article on roads in biblical times [see *NTA* 28, p. 79], this fascicle presents articles on H. H. Rowley (by Cazelles), sacral kingship and the Bible (Cazelles, C. Saulnier, E. Cothenet), Ruheibeh (J. Briend), Ruth (H. Haag), Saadia (G. Vajda), Sabaoth (Cazelles), P. Sabatier (P.-M. Bogaert), Sabazius (J.-E. Ménard), and the Sabbath (J. Briend). The final seventy-five columns contain the beginning of J. Auneau's article on priesthood.

Theologische Versuche XIV, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1985, paper DM 18.50) 195 pp. Bibliographies.

Of the twelve articles in this fascicle [see *NTA* 28, p. 308], the one most pertinent to the NT is by G. Schille on Hosanna and Kyrie as liturgical formulas. The other articles are by W. Thiel, H.-J. Zobel, M. Köckert, K. Nowak, W. Pfüller, H.-J. Kandler, C. Bunners, K.-H. Bieritz, K.-H. Kandler, H. Lahr, and H.-O. Furian.

B. WILDEMANN, *Das Evangelium als Lehrpoesie. Leben und Werk Gustav Volkmar*, Kontexte: Neue Beiträge zur Historischen und Systematischen Theologie 1 (Frankfurt/M.—Bern—New York: P. Lang, 1983, paper 76 Sw. fr.) xxxix and 568 pp., 2 plates. Bibliographies. Indexed. ISBN: 3-8204-7632-6.

Accepted as a doctoral dissertation in 1982 by the Kirchliche Hochschule in Berlin, this volume first discusses G. Volkmar's life (1809-93) under five headings: childhood and youth (1809-29), studies (1829-32), the time of his activity as a teacher at the gymnasium in Kurhessen (1832-53), the time of his activity as professor of theology in Zurich (1853-93), and the end of his life. Then it focuses on Volkmar's understanding of Mk as "teaching poetry" and its pericopes as "symbols" with reference to his historical presuppositions, basic lines of interpretation, literary thesis, christological thesis, and hermeneutical thesis.

GOSPELS—ACTS

N. ANDERSON, *Jesus Christ: The Witness of History* (Downers Grove, IL—Leicester, UK: Inter-Varsity, 1985, paper \$6.95) 176 pp. Bibliography. Indexed. LCN: 84-15703. ISBN: 0-87784-336-8.

The revised version of *Christianity: The Witness of History* (1969), this volume considers the historical basis on which the Christian revelation rests, the person of Jesus as he is depicted in the Gospels, Jesus' death on a Roman gibbet (was it inevitable?), and the empty tomb (what really happened?). The appendix presents a review of J. D. M. Derrett's *Anastasis* (1982). Anderson is also the author of *The Teaching of Jesus* (1983).

A. ANTONIAZZI AND C. MESTERS (EDS.), *Atos dos Apóstolos: Ontem e hoje*, Estudos Bíblicos 3 (Petrópolis, Brazil: Editora Vozes, 1984, paper) 86 pp. Bibliographies.

This biblical-pastoral supplement to *RevistEclBras* 44 (175, '84) contains nine articles on Acts and related topics: L. I. J. Stadelmann on "audiovisual" devices in Acts, Mesters on conflicts in Acts, M. A. Conto on faith and conflict in the Jerusalem assembly (Acts 15:5-21), J. L. G. Prado on translating Acts 20:17-38 today, Antoniazzi on Paul's farewell discourse to the elders at Ephesus (Acts 20:18-35), B. Carreira de Oliveira on Titus, J. Konings on

the NT accounts of Paul's conversion, J. R. Vidigal on church communities in Acts and in Brazil today, and Antoniazzi on the results of research on Acts.

G. ARANDA PÉREZ, *El Evangelio de San Mateo en Copto Sahidico (Texto de M 569, estudio preliminar y aparato critico)*, Textos y estudios "Cardenal Cisneros" 35 (Madrid: Consejo Superior de Investigaciones Cientificas, 1984, paper) 296 pp. Bibliography. ISBN: 84-00-05859-3.

Prepared as a doctoral dissertation under the direction of A. Piñero Sáenz and accepted by the philology faculty at the Universidad Complutense de Madrid, this volume first situates the Sahidic version of Mt among the Coptic translations of the Bible, focuses on the Sahidic text in Codex M 569 of the J. Pierpont Morgan Library (material description and paleographic characteristics, linguistic aspects, text of Mt), and explains the presentation of the text in this edition (Coptic text, critical apparatus, relationships among manuscripts, bibliography). Then it presents the Sahidic text of Mt according to Codex M 569, accompanied with a critical apparatus below. The Coptic headings (and Spanish translations) interspersed throughout the Gospel text are listed in the appendix.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Fünfundzwanzigster Band (3. Teilband): Religion (Vor-konstantinisches Christentum: Leben und Umwelt Jesu; Neues Testament [Kanonische Schriften und Apokryphen], Forts.), ed. W. Haase (Berlin—New York: de Gruyter, 1985, DM 440 or \$200) x and pp. 1887-2646. Bibliographies. ISBN: 3-11-010370-2.

The first two parts of this volume were described in *NTA* 27, p. 327; 29, p. 107. The third part presents articles by G. Stanton on scholarship from 1945 to 1980 on the origin and purpose of Mt, A. Paul on Mt 1:1-25 as an apocalyptic writing and the "crucifixion" of *erōs*, P. Pokorný on literary and theological aspects of Mk, G. Rau on the composition and intention of Mk, M. Rese on Lukan scholarship, D. Daube on neglected nuances of exposition in Lk-Acts, M. S. Enslin on whether Luke and Matthew were compilers or authors, R. Kysar on recent research on the Fourth Gospel, D. E. H. Whiteley on whether Jn was written by a Sadducee, J. Beutler on literary *Gattungen* in Jn (scholarship from 1919 to 1980), F. F. Bruce on whether Acts is a historical record or a theological reconstruction, and K. Löning on the gospel and cultures in Acts.

M. BAUMOTTE (ED.), *Die Frage nach dem historischen Jesus. Texte aus drei Jahrhunderten*, Reader Theologie (Gütersloh: Mohn, 1984, paper DM 29.80) 323 pp. Bibliography. Indexed. ISBN: 3-579-00292-9.

This anthology provides excerpts (all in German) from the writings of forty-nine authors regarding the quest for the historical Jesus. The authors include H. S. Reimarus, D. F. Strauss, E. Renan, A. Schweitzer, M. Dibelius, R. Bultmann, E. Käsemann, M. D. Goulder, and P. Lapide. Baumotte has supplied introductions to the selections and a list of bibliographic suggestions.

E. BEAUCAMP, *Israël en prière. Des Psaumes au Notre Père*, Lire la Bible 69 (Paris: Cerf, 1985, paper 84 F) 258 pp. ISBN: 2-204-02265-9.

Beaucamp illustrates the interpenetration of the OT and the NT by showing how each phrase in the Lord's Prayer (Mt 6:9-13) is rooted in the OT book of Psalms. His presentation is organized under three major headings: the address—from Yahweh to the Father of the heavens, the wishes of the covenant people, and from the Psalms to the petitions of the Lord's Prayer. The appendixes treat the Lord's justice to his servant (Psalm 22) and waiting for God on his way (Psalm 119).

P. M. BEAUDE, *Jésus de Nazareth*, Bibliothèque d'Histoire du Christianisme 5 (Paris: Desclée, 1983, paper 89 F) 206 pp. Bibliographies. ISBN: 2-7189-0235-3.

Beaude, author of *Jésus oublié* (1977) and *L'accomplissement des Écritures* (1980),

explains what historical research can say about Jesus with regard to the following topics: historical sources, historical milieu, Galilee, religious institutions of the time, religious groups, John the Baptist, the kingdom of God, Jesus' teaching, his attitude toward the Law, his attitude toward Gentiles, his miracles, Jesus as Son of Man and Son of God, and Jesus' death. The two appendixes treat Jesus' infancy and studies of the historical Jesus. French translations of pertinent ancient texts and bibliographic suggestions are included.

H. D. BETZ, *Essays on the Sermon on the Mount*, trans. L. L. Welborn (Philadelphia: Fortress, 1985, \$24.95) xvii and 170 pp. Indexed. LCN: 84-47910. ISBN: 0-8006-0726-0.

The seven studies (all in English) in this volume treat the literary genre and function of the Sermon on the Mount [§ 24-82], the literary form and theological significance of the beatitudes in Mt 5:3-12 [see § 22-762], the hermeneutical principles of the sermon according to Mt 5:17-20 [§ 28-92], a Jewish-Christian cultic *didachē* in Mt 6:1-18 with reference to the problem of the historical Jesus (1975), Mt 6:22-23 and ancient Greek theories of vision (1979), cosmogony and ethics in the sermon [see § 29-87], and an episode in the Last Judgment according to Mt 7:21-23 [see § 25-856].

D. BEYER, *Parables for Christian Living. Seeing ourselves as Jesus sees us—parables from Luke* (Valley Forge, PA: Judson Press, 1985, paper \$6.95) 111 pp. LCN: 84-24998. ISBN: 0-8170-1074-2.

Beyer, pastor of First Baptist Church in Temple City, CA, gives expositions of thirteen parables in Lk with special attention to how they exemplify aspects of Christian living: attentively (8:9-10), alertly (8:4-15), "neighborly" (10:25-37), sensibly (12:13-21), fruitfully (13:6-9), hopefully (15:4-7), obediently (15:11-24), fraternally (15:25-32), honestly (16:1-13), faithfully (16:19-31), prayerfully (18:1-8), humbly (18:9-14), and successfully (19:11-27).

H. BRAUN, *Jesus—der Mann aus Nazareth und seine Zeit. Um 12 Kapitel erweiterte Studienausgabe* (Stuttgart: Kreuz, 1984, paper DM 28) 277 pp. Indexed. ISBN: 3-7831-0758-X.

The first part of this volume is a reprint of Braun's *Jesus* [NTA 14, p. 107]. The second part consists of twelve new chapters on various topics: how to read the NT, an invitation to nonconformists (Mk 2:15-17), a decision for solidarity (Mk 2:23-28), interpreting God through Jesus (Mt 20:1-16), the merciful Samaritan (Lk 10:25-37), the Qumran community, the error of imminent eschatological expectation (Lk 17:20-21), the future in the NT, prayer, the meaning of Christmas, the meaning of the resurrection, and the freedom of theology and of the church.

C. BREYTENBACH, *Nachfolge und Zukunftserwartung nach Markus. Eine methodenkritische Studie*, Abhandlungen zur Theologie des Alten und Neuen Testaments 71 (Zurich: Theologischer Verlag, 1984, paper 53 Sw. fr. or DM 64) 364 pp. and 11 pp. Bibliographies. Indexed. ISBN: 3-290-12071-6.

The slightly revised version of a doctoral dissertation directed by F. Hahn and accepted by the Evangelical theological faculty at Munich in 1983, this study explores the relation between discipleship and future expectation in Mk. After surveying methods used in Markan research, and discussing Mk as an episodic narrative and the possibility of applying T. A. Van Dijk's text-model to Mk, it examines the correct hearing of the proclamation of the mystery-filled coming reign of God in Mk 4:1-34 (especially vv. 11-12, 21-23, 24-25), the disciples' lack of understanding in Mk 8:14-21, discipleship in Mk 8:34-9:1, and future expectation in Mk 13:1-37 (especially vv. 9, 13, 33-37). Also included are a nine-page conclusion, three excursuses, and an eleven-page booklet containing the pertinent Markan texts in Greek.

A. CANALE, *Understanding the Human Jesus. A Journey in Scripture and Imagination* (New York—Mahwah, NJ: Paulist, 1985, paper \$7.95) x and 204 pp. Bibliography. LCN: 84-61027. ISBN: 0-8091-2654-0.

Canale, a psychologist in private practice in Newton, MA, uses the imagination as a way of entering the accounts of Jesus' life and grasping how Jesus resolved the deep questions of life. After discussing the quiet agony of Jesus' death, he treats the person, the teaching, the storyteller, healing, prayer, intimacy, anger, courage, the death of Jesus, and resurrection. An "afterword" concerns the paradox of the narrow gate.

A. CASALEGNO, *Gesù e il tempio. Studio redazionale di Luca-Atti* (Brescia: Morcelliana, 1984, paper 20,000 L) 257 pp. Bibliography. Indexed. ISBN: 88-372-1245-3.

This literary and redactional analysis of the Lukan theme of Jesus and the Temple consists of four parts: the manifestation of Jesus' identity in the Temple (Lk 1-2; 4:9-12); Jesus' activity in the Temple (Lk 19:45-21:38; 22:52-53; 23:45); the presence and action of the glorified Jesus in the Temple through his community (Acts 3:1-10; 4:1-31; 5:17-41; 5:42; 6:7; 6:9-14; 7:2-53); and Temple, cult, Israel, and church.

J. DRURY, *The Parables in the Gospels. History and Allegory* (New York: Crossroad, 1985, \$14.95) ix and 180 pp. Bibliography. Indexed. LCN: 84-27452. ISBN: 0-8245-0655-3.

Drury, dean of King's College, University of Cambridge, and author of *Tradition and Design in Luke's Gospel* (1976), aims (1) to establish the meaning and use of parables that the first Christian writers inherited from Jewish tradition, and (2) to understand the NT parables in the contexts of the books in which they occur. The six chapters treat OT parables, parable and apocalyptic from Ezekiel to Paul, Mark, Matthew, Luke, and John. Drury describes his approach to the parables as historical-structural and continuous with redaction criticism.

R. A. EDWARDS, *Matthew's Story of Jesus* (Philadelphia: Fortress, 1985, paper \$4.50) 95 pp. LCN: 84-48711. ISBN: 0-8006-1619-7.

Edwards, associate professor of NT at Marquette University in Milwaukee, WI, defines his attempt at pointing to significant features of Matthew's narrative as "an analysis of the implied author's use of the narrator and the effect this has on the implied reader." He distinguishes six basic segments, or moments, in the continuing narration: establishing the framework of the story (1:1-4:22), the demands of the kingdom (4:23-7:29), the power of the kingdom (8:1-11:1), the response to the coming of the kingdom (11:2-18:35), the message of the kingdom presented in Judea (19:1-25:46), and the conflict takes place (26:1-28:20).

L'Évangile selon saint Jean. Le quatrième témoin, Écouter la Bible 18 (Paris: Desclée de Brouwer, 1983, paper 96 F) 312 pp., map. ISBN: 2-220-02438-5.

After a sixteen-page introduction to the Fourth Gospel, this volume provides for each pericope an introduction, a French translation designed for liturgical use, notes on words and phrases in the text, other pertinent information, and points for further reflection. It adopts the following outline: the Word made flesh (1:1-18), the witness of John (1:19-34), the call of the first disciples (1:35-51), the sign accomplished at the wedding in Cana (2:1-12), the genuine temple (2:13-22), etc. Also included are notes on some keywords, two charts (comparisons with the Synoptic Gospels, topography and liturgical indications), and information about the Fourth Gospel's place in the church lectionary.

J. A. FITZMYER, *The Gospel According to Luke (X-XXIV). Introduction, Translation, and Notes*, Anchor Bible 28A (Garden City, NY: Doubleday, 1985, \$18) xxxvi pp. and pp. 839-1642. Bibliographies. Indexed. LCN: 80-702. ISBN: 0-385-15542-5.

The first volume in this two-volume study of Lk was described in *NTA* 26, p. 82. This volume continues the exposition, providing for each pericope a new English translation, a

comment, and notes: the mission of the seventy(-two) (10:1-12), woes uttered against the towns of Galilee (10:13-15), the disciples as representatives (10:16), the return of the seventy(-two) (10:17-20), Jesus' praise of the Father and the blessedness of the disciples (10:21-24), the commandment for eternal life (10:25-28), etc. Also included are additions and corrections to the first volume, along with indexes to both volumes. Fitzmyer is professor of biblical studies at the Catholic University of America in Washington, DC.

W. GRIMM, *Jesus und das Danielbuch. Band I: Jesu Einspruch gegen das Offenbarungssystem Daniels (Mt 11,25-27; Lk 17,20-21)*, Arbeiten zum Neuen Testament und Judentum 6/I (Frankfurt/M.—Bern: P. Lang, 1984, paper 26 Sw. fr.) ix and 110 pp. Bibliography. Indexed. ISBN: 3-8204-5527-2.

Grimm, author of *Die Verkündigung Jesu und Deuterojesaja* (2nd ed., 1981), argues that, even though the Synoptic Gospels give much evidence of Jesus' use of the book of Daniel, they also portray Jesus in sharp contradiction to the apocalypticism represented by Daniel. Grimm first discusses Jesus' intimacy with God as expressed in Mt 11:25-27/Lk 10:21-22, with reference to Dan 2:19-23. Then he considers the epiphany of God's kingly reign according to Lk 17:20-21 in the light of Jewish apocalyptic ideas. His final chapter defines the relationship between Jesus and Danielic apocalypticism, and examines the significance of Jesus' opposition to it.

H. HENDRICKX, *The Infancy Narratives* (viii and 145 pp.); *The Passion Narratives of the Synoptic Gospels* (x and 192 pp.); *The Resurrection Narratives of the Synoptic Gospels* (viii and 150 pp.); *The Sermon on the Mount* (x and 210 pp.), Studies in the Synoptic Gospels (rev. ed.; London: Geoffrey Chapman, 1984, paper \$9.95 each). Bibliographies. ISBN: 0-225-66398-8; 0-225-66400-3; 0-225-66401-1; 0-225-66399-6.

Revised and updated versions of books described in NTA 22, p. 213; 22, p. 213; 23, p. 227; and 24, p. 189, respectively. Hendrickx is professor of NT studies at the East Asian Pastoral Institute in the Philippines. The volumes are distributed in the USA by Winston Press of Minneapolis, MN.

Histoire des miracles. Actes de la Sixième Rencontre d'Histoire Religieuse, Publications du Centre de Recherches d'Histoire Religieuse et d'Histoire des Idées 6 (Angers: Presses de l'Université, 1983, paper) 202 pp. Bibliographies. ISBN: 2-903075-15-8.

Of the sixteen papers prepared for a conference on miracles held at Fontevraud in 1982, those most pertinent to the NT are by R. Laurentin on the crisis of proving miracles in our cultural context, and L. Salleron on miracles from the Gospels to Lourdes. The other fourteen articles mainly concern reports of miracles in French history.

E. B. HOWES, *Jesus' Answer to God* (San Francisco: Guild for Psychological Studies Publishing House, 1984, paper \$11.50) xxxvi and 257 pp., photograph. Indexed. LCN: 83-10743. ISBN: 0-917479-01-7.

Howes, Jungian analyst and founder of the Guild for Psychological Studies in San Francisco, focuses on Jesus' living his life and his personal myth before the later Christian myth. In her attempt at understanding how Jesus wrestled with the ultimate questions of life, she moves sequentially from Jesus' arrival on the historical scene, his baptism and wilderness experiences, and the events leading to his crucifixion, together with the subsequent events in the resurrection accounts. She prefacing each chapter with a Scripture quotation (e.g., "he steadfastly set his face toward Jerusalem") and four questions (e.g., why did Jesus make the choice to go to Jerusalem at this time?). Two appendixes and a glossary of technical terms conclude the volume.

R. J. KARRIS, *Luke: Artist and Theologian. Luke's Passion Account as Literature*, Theological Inquiries (New York—Mahwah, NJ—Toronto: Paulist, 1985, paper \$7.95) viii and 130 pp. Bibliography. Indexed. LCN: 84-61030. ISBN: 0-8091-2651-6.

Karris, professor of NT studies at the Catholic Theological Union in Chicago, aims to show

through a study of Luke's artistry that, even though Luke placed little or no stress on Jesus' death as an atonement for sin, he had a profound soteriological understanding of Jesus' death. After discussing the notion of "motif" and the nature of Lk-Acts, he asks how Jesus got himself crucified, and ponders the motifs of justice and food. Then he examines Lk 23:1-56 with special emphasis on three points: God's fidelity to Jesus, Jesus' fidelity to God, and Jesus' willingness to grant the request of the "good thief."

N. KING, *What is a Gospel?* (Leigh-on-Sea, UK: Kevin Mayhew Publishers, 1982, paper £3) 132 pp. ISBN: 0-86209-047-4.

King aims to show how different the four Gospels are and to indicate how academic students of the Gospels go about their work. After discussing the beginnings and endings of the four Gospels, he treats each Gospel individually: the enigma of Jesus (Mk), the Gospel of the Holy Spirit (Lk), the apprenticed scribe (Mt), "and now for something completely different" (Jn). His final chapter considers the nature of the Gospels: their truth, the nature of truth, their historicity, etc.

B. LARSON, *Luke*, Communicator's Commentary 3 (Waco, TX: Word Books, 1983, \$15.95) 347 pp. Bibliography. LCN: 81-71764. ISBN: 0-8499-0156-1.

Larson, senior pastor of University Presbyterian Church in Seattle, WA, presents exegetical-homiletic commentaries on Lk under forty-eight headings: communicating one to one (1:1-4), too good to be true (1:5-25), God of the impossible (1:26-56), the ultimate question (1:57-80), etc. A five-page introduction and a four-page outline of Lk precede the main text.

M. LIMBECK, *Markus-Evangelium*, Stuttgarter Kleiner Kommentar, Neues Testament 2 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 19.80) 222 pp. Bibliography. ISBN: 3-460-15321-0.

After a seven-page introduction to Mk (authorship, place and date of composition, addressees, etc.), Limbeck presents his commentary under the following headings: the beginning (1:1-13), the kingdom of heaven is here! (1:14-3:12), turn around! (3:13-6:6), believe in the gospel! (6:6b-8:26), the way of the Messiah (8:27-10:52), elucidations (11:1-13:37), the completion (14:1-15:47), and looking ahead (16:1-20). Also included are a two-page glossary, a bibliography, and questions for discussion. Limbeck, author of *Jesus—der Mensch, der in kein Schema passt* (1983), teaches biblical languages on the Catholic theological faculty at Tübingen.

G. MAIER, *Johannes-Evangelium. 1. Teil*, Edition C: Bibelkommentare B6 (Neuhausen—Stuttgart: Hänsler-Verlag, 1984, DM 46.80) 527 pp. ISBN: 3-7751-0901-3.

Following a nine-page introduction to the Fourth Gospel (early witnesses, author and date of composition, distinctive features and goals), this volume presents expositions of the forty-two pericopes in the first half of the Gospel under three general headings: introduction (1:1-2:22), the early period of Jesus' activity (2:23-6:71), and struggles and conflicts (7:1-11:57). Maier, author of the two-volume commentary on Mt in the series [see NTA 25, p. 303], maintains that the Fourth Gospel was composed by John the son of Zebedee ca. A.D. 70-90.

B. MARCONCINI, *Una comunità in comunione. Atti degli Apostoli (Volume 1)* (Turin-Leumann: Elle Di Ci, 1983, paper 5,500 L) 223 pp. ISBN: 88-01-10968-7.

After a five-page introduction to Acts, Marconcini presents his exposition of Acts 1-12 according to the following outline: from the time of Jesus to the time of the church (1:1-26), the birth of the community through the gift of the Spirit (2:1-47), the divine presence in Peter's activity and words (3:1-5:42), persecution as prolongation of Jesus' passion (6:1-8:3), the opening to the world through conversions (8:4-11:18), and Antioch and Jerusalem—collaboration through evangelization (11:19-12:25).

J. MATEOS AND F. CAMACHO, *El Evangelio de Mateo. Lectura Comentada*, Lectura del Nuevo Testamento 2 (Madrid: Ediciones Cristiandad, 1981, paper) 292 pp. ISBN: 84-7057-298-9.

After a six-page introduction to Mt, Mateos and Camacho present for each pericope a Spanish translation and commentary according to the following general outline: genealogy and infancy of Jesus (1:1-2:23); preparation (3:1-4:11); proclamation of the kingdom and revelation of the Messiah (4:12-16:20); resistance of the disciples to Jesus' messiahship (16:21-20:34); in Jerusalem—Jesus and the Jewish institution (21:1-25:46); and passion, death, and resurrection (26:1-28:20).

D. McGANN, *The Journeying Self. The Gospel of Mark through a Jungian Perspective* (New York—Ramsey, NJ: Paulist, 1985, paper \$7.95) vi and 216 pp. LCN: 84-61492. ISBN: 0-8091-2662-1.

McGann, a parish priest in the diocese of Rockville Centre, NY, relates the movement and structure of Mk to the inner human journey of the person through the analytic psychology of C. G. Jung. His presentation appears under twenty headings: beginning, good news, desert, call, typical day, conflict, crossing, shadow, feminine, loaf, blindness and sight, returning question, transfiguration, Temple, third day, absence and presence, Gethsemane, the passion, passion, and beyond an empty tomb.

H. MERKLEIN, *Jesu Botschaft von der Gottesherrschaft. Eine Skizze*, Stuttgarter Bibelstudien 111 (Stuttgart: Katholisches Bibelwerk, 1983, paper DM 26.80) 189 pp. Bibliography.

Developed from a seminar directed by E. Grässer and Merklein in 1982 at the University of Bonn, this study of Jesus' preaching of God's reign contains chapters on the idea of the *basileia* of God in the Synoptic Gospels, John the Baptist and Israel's liability to judgment as the anthropological premise of Jesus' preaching, Jesus' preaching about future salvation in God's reign, God's reign as an event already in process, eschatological instruction, God's reign and Jesus' death, and Jesus' understanding of himself. Merklein, professor of NT on the Catholic theological faculty at Bonn, is also the author of *Die Gottesherrschaft als Handlungsprinzip* (1978; 2nd ed., 1981).

P.-G. MÜLLER, *Lukas-Evangelium*, Stuttgarter Kleiner Kommentar, Neues Testament 3 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 19.80) 184 pp. Bibliography. ISBN: 3-460-15331-8.

Müller, director of Katholisches Bibelwerk and author of *Der Traditionsprozess im Neuen Testament* (1982), offers his expositions of Lk according to the following general outline: the foreword (1:1-4), the prehistory (1:5-2:52), the preparation for Jesus' activity (3:1-4:13), Jesus' activity in Galilee and Judea (4:14-9:50), on the way to Jerusalem—the Lukan journey account (9:51-19:27), the last days in Jerusalem (19:28-21:38), and Jesus' suffering and resurrection (22:1-24:53). Also included are an eleven-page general introduction to Lk, a bibliography, and questions for discussion.

L. PANIER, *Récit et commentaires de la tentation de Jésus au désert. Approche sémiotique du discours interprétatif*, Thèses (Paris: Cerf, 1984, paper 129 F) v and 381 pp. Bibliography. ISBN: 2-204-02183-0.

Prepared as a doctoral dissertation under the direction of A.-J. Greimas and accepted in 1976 by the Université de Paris X—Nanterre, this volume uses the tools of discursive semiotics to determine the precise nature of biblical commentary with reference to the temptation narrative in Mt 4:1-11 and expositions of it throughout the centuries. After introductory observations, Panier discusses three aspects of biblical commentary: the narrative component, the discursive component, and enunciation. An appendix provides the French translation of Mt 4:1-11 and some of the twenty-nine expositions used in the main text.

F. PEREIRA, *Ephesus: Climax of Universalism in Luke-Acts. A Redaction-Critical Study of Paul's Ephesian Ministry (Acts 18:23-20:1)*, Jesuit Theological Forum Studies 1 (Anand, India: Gujarat Sahitya Prakash, 1983, cloth Rs 65 or \$18, paper Rs 55 or \$15) xvi and 298 pp. Bibliographies. Indexed.

The slightly revised version of a doctoral dissertation directed by C. M. Martini and accepted by the Pontifical Biblical Institute in Rome in 1975, this study of Paul's Ephesian ministry according to Acts 18:23-20:1 focuses on Luke's theological intention in the narrative as a whole and the meaning of Ephesus for Luke. After a survey of scholarship and methodological observations, it treats Apollos in Ephesus (Acts 18:24-28), the Ephesian disciples (19:1-7), preaching in the synagogue and separation (19:8-9b), preaching to both Jews and Gentiles together outside the synagogue (19:9c-10), pericopes connected with Paul's preaching (19:11-12, 13-17, 18-19, 23-41), Paul's farewell speech at Miletus (20:17-38), and Paul's desire to go to Jerusalem and then to see Rome (19:21). Pereira concludes that Luke used Ephesus to sum up Paul's experiences elsewhere, and to open up the new dimension in Paul's preaching the gospel to both Jews and Gentiles together, outside the synagogue context, on an equal footing.

G. PHOLIEN, *Les deux "Vie de Jésus" de Renan*, Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, Fascicule 239 (Paris: Les Belles Lettres, 1983, paper) 119 pp. Bibliography. ISBN: 2-251-66239-1 (cloth), 2-251-67239-7 (paper).

After describing Renan's approach to history and his characteristics as a historian, Pholien discusses Renan's two books on Jesus—*Vie de Jésus* (1863) and *Jésus* (1864). Then he compares the two works with regard to wording, audiences, statements about Jesus, etc. He concludes that, whereas *Vie de Jésus* was a historical-didactic presentation of Jesus in history, *Jésus* was a romantic biography stressing the atemporal uniqueness of Jesus.

E. PINTO, *Jesus the Son and Giver of Life in the Fourth Gospel* (Rome: Urbaniana University Press, 1981, paper 19,000 L) 274 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of S. Virgulin and accepted in 1981 by the Pontificia Universitas Urbaniana in Rome, this investigation of Johannine Christology aims to understand the person of Jesus as expressed in the title "Son (of God)" and specifically as he gives "life" to those who believe in him. After discussing the terms "son" and "life" in non-Johannine writings (OT, later Jewish and Hellenistic works, NT), Pinto focuses on Jesus as Son and giver of life according to the Fourth Gospel: "God gave his only Son" (Jn 3:16, 36); "the Son has authority to give life" (Jn 5:21, 25, 26); and "the Son gives himself for the life of the world" (Jn 6:40). His concluding theological synthesis concerns Jesus' relationship with the Father and with human beings. Excursuses on new birth, death, and living water are included.

A. PRONZATO, *Un cristiano comienza a leer el evangelio de Marcos II*, trans. J. L. Sandoval; *III: La pasión de Cristo*, trans. J. M. Hernández, Nueva Alianza 83-84 (Salamanca: Sigueme, 1983-84, paper) 331 pp.; 183 pp. ISBN: 84-301-0925-0; 84-301-0937-4.

The first volume in this exposition of Mk was described in NTA 28, p. 204. The second volume treats the fourth and fifth phases in Mark's story of Jesus (8:31-10:52; 11:1-13:37), and the third volume concerns Jesus' passion and death (14:1-15:39), his burial and resurrection (15:40-16:8), and the canonical ending of the Gospel (16:9-20).

J. C. PURDY, *Parables at Work* (Philadelphia: Westminster, 1985, paper \$7.95) 132 pp. LCN: 84-17323. ISBN: 0-664-24640-0.

Purdy, director of educational resources for the Presbyterian church (USA), looks at familiar aspects of daily work in relation to the parables of Jesus: housekeeping (Mt 13:33), rewards (Mt 13:44), excellence (Mt 13:45-46), retirement (Lk 12:16-21), fairness (Mt 20:1-15), waste (Lk 15:11-32), fulfillment (Mt 13:31-32), success (Mk 4:26-29), patience

(Mt 13:24-30), endowments (Mt 25:14-30), accountability (Lk 16:1-8), and sleeping (Lk 12:35-40).

M. QUESNEL, *Comment lire un évangile. Saint Marc* (Paris: Seuil, 1984, paper 95 F) 318 pp., map. ISBN: 2-02-006932-6.

Quesnel, author of *Aux sources des sacrements* (1977), focuses his reading of Mk on its background in 1st-century A.D. Judaism and its message to the Christian community at Rome ca. A.D. 65. For each of the 103 pericopes in the Gospel, he provides a literal French translation and an exposition: beginning (1:1), John the Baptist at the Jordan and in the desert (1:2-8), Jesus at the Jordan and in the desert (1:9-13), the gospel of God (1:14-15), four calls (1:16-20), etc. A fourteen-page dictionary of proper names is included.

P. RENARD (ED.), *Jezus spreekt. De toespraken en dialogen van Jezus Christus volgens de evangeliën van Marcus, Matteüs, Lucas en Johannes* (Amsterdam: Karnak, 1983, paper 28 gld.) 191 pp. Indexed. ISBN: 90-6350-024-6.

After a ten-page foreword by H. Oosterhuis and a five-page introduction by Renard, this volume offers Dutch versions of Jesus' sayings in the Synoptic Gospels and the Fourth Gospel (excluding their passion narratives), respectively. Then it presents Jesus' words from the four passion accounts, with "stage directions" about their addressees.

M. ROSAZ AND E. POUSET, *Passion-Résurrection. Selon l'évangile de saint Marc*, Supplément à "Vie Chrétienne" 276 (Paris: Vie Chrétienne, 1984, paper 28 F) 64 pp., 4 plates.

Inviting readers to enter more deeply into Jesus' passion, death, and resurrection, this booklet offers eleven reflections on the Markan passion narrative: two women, light and darkness, the Passover, "one of you will betray me," "while they were at table," Gethsemane, the arrest, Peter's passion, at Golgotha, burial, and *in memoriam*.

E. P. SANDERS, *Jesus and Judaism* (Philadelphia: Fortress, 1985, \$19.95) xiv and 444 pp. Bibliography. Indexed. LCN: 84-48806. ISBN: 0-8006-0743-0.

After a 58-page introduction [see § 28-467], this investigation of Jesus' intention and his relationship to Jewish contemporaries examines aspects of the theme of the restoration of Israel: Jesus and the Temple, new temple and restoration in Jewish literature, and other indications of restoration eschatology. Then it explores Jesus' teaching about the kingdom of God: sayings, miracles and crowds, sinners [see § 28-466], and Gentiles. Finally under the heading "conflict and death," it treats the Law, opposition and opponents, and Jesus' death. Sanders, author of *Paul and Palestinian Judaism* (1977), concludes that the combination of Jesus' demonstration against the Temple (see Mk 11:15-19 parr.), what he said about the Temple (see Mk 13:2; 14:58 parr.), and the noticeable following that he attracted led to his execution at the hands of the Romans (with the urging of at least the Jewish high priests).

C. VAN DER WAAL, *Commentaar op het evangelie naar Johannes* (Goes, Netherlands: Oosterbaan & Le Cointre, 1984, 24.90 gld.) 250 pp., 3 figs. Bibliography. ISBN: 90-6047-869-X.

The late Professor van der Waal maintained that the Fourth Gospel should be interpreted typologically with reference to the OT Law and Prophets. His exposition of Jn is divided into forty-four sections: Prologue (1:1-18), the testimony of John the Baptist (1:19-36), the Seer—the first servants of Israel's king (1:37-51), the first sign (2:1-11), at the first Passover (2:12-25), etc.

H.-F. WEISS, *Kerygma und Geschichte. Erwägungen zur Frage nach Jesus im Rahmen der Theologie des Neuen Testaments* (Berlin: Evangelische Verlagsanstalt, 1983, paper M 12 or DM 14.50) 144 pp. Bibliography.

After discussing scholarly positions about the pre-Easter Jesus and the post-Easter Christ-kerygma, Weiss explores the relation between the gospel and the Gospels with reference to

kerygma and history in Mk and various aspects (tradition-historical, historical, theological) of Gospel writing. Then he considers the kerygma and the earthly Jesus under four headings: the "historical" and the "earthly" Jesus, the earthly Jesus as the criterion of the kerygma, the Gospels, and the Epistles. Finally he addresses the problem of Christology: the "Christology" of the historical Jesus, the continuity between the historical Jesus and the kerygmatic Christ, and the correspondence between the earthly Jesus and the kerygmatic Christ. In his own solution of the problem, Weiss emphasizes the pivotal significance of Easter.

D. WENHAM, *The Rediscovery of Jesus' Eschatological Discourse*, Gospel Perspectives 4 (Sheffield, UK: JSOT Press, 1984, cloth £16 or \$24.50, paper £8.95 or \$13.50) xi and 406 pp. Bibliography. Indexed. ISBN: 0-905774-72-8 (cloth), 0-905774-73-6 (paper).

In an attempt at reconstructing the pre-Synoptic eschatological discourse, Wenham treats the following topics: the parable of the watchman (Mk 13:34-36; Lk 12:36-38), a pre-Synoptic parable collection (Mt 24:42-25:30; Mk 13:33-37; Lk 12:35-48), the pre-Synoptic conclusion to the eschatological discourse, Lk 17:22-37 as an extract from the eschatological discourse, the desolating sacrilege and the pre-Synoptic tradition (Mt 24:15-22; Mk 13:14-20; Lk 21:20-24), the sayings about appearing before the authorities and the mission discourse (Mt 10:17-20; Mk 13:9-11; Lk 12:11-12; 21:12-15), the pre-Synoptic eschatological discourse and the warning of coming sufferings (Mt 24:9-14; Mk 13:9-13; Lk 21:12-15), other parts of the eschatological discourse, and the context of the eschatological discourse.

J. WENHAM, *Easter Enigma*, Academie Books (Grand Rapids: Zondervan, 1984, paper \$6.95) 162 pp., 11 figs. Indexed. LCN: 84-5110. ISBN: 0-310-29861-X.

Wenham, author of *Christ and the Bible* (1973), argues that the NT resurrection accounts exhibit the characteristics of accurate and independent reporting, in that superficially they show great disharmony but on close examination their details gradually fall into place. He carries out his investigation in eleven chapters: setting the scene—Jerusalem and Bethany, the actors—Mary Magdalene, the other actors, the five writers, Good Friday, Saturday, early on Easter Sunday morning, the first appearances, later that day and the Sunday following, in Galilee, and farewell. The three appendixes concern Gospel criticism, the sinner of Lk 7 and Mary Magdalene of Lk 8, and the mother and brothers of Jesus, respectively.

T. ZAHN, *Das Evangelium des Matthäus* [1922] (Wuppertal: Brockhaus, 1984, DM 78) vi and 730 pp. ISBN: 3-417-29211-5.

In his foreword to this reprint of the fourth edition (1922) of Zahn's commentary on Mt, G. Maier enumerates the reasons for its abiding significance: its positive and evangelical approach, focus on the historical Jesus, freedom from the Two-Source theory, and contact with patristic tradition. After a 38-page introduction to Mt, the volume provides Zahn's commentary under eight headings: Jesus' ancestors, birth, and first life-experiences (1:2-2:23); the Precursor and the first steps of the Messiah (3:1-4:11); Jesus' prophetic activity in Galilee (4:12-11:1); the varied acceptance of the previously described activity of Jesus (11:2-14:12); Jesus' withdrawal from the public and his instruction of the disciples (14:13-20:28); the Son of David in Jerusalem (20:29-23:39); the instruction about the end (24:1-25:46); and Jesus' passion and resurrection (26:1-28:20).

D. ZELLER, *Kommentar zum Logienquelle*, Stuttgarter Kleiner Kommentar, Neues Testament 21 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 15.80) 109 pp. Bibliography. Indexed. ISBN: 3-460-15511-6.

After a six-page introduction to the sayings source Q, Zeller presents commentaries on sixteen Synoptic pericopes: the preaching of John the Baptist (Mt 3:7-12; Lk 3:7-9, 16-17), the temptations of Jesus (Mt 4:1-11; Lk 4:1-13), the first address to the disciples (Mt 5-7; Lk 6:20-49), the faith of the official (Mt 8:5-10, 13; Lk 7:1-10), the Baptist and Jesus (Mt 11:2-19; Lk 7:18-35), discipleship and mission (Mt 8:19-22; 9:37-38; 10:1-42; Lk 9:57-60;

10:2-16), the revelation of the Father and the Son (Mt 11:25-27; Lk 10:21-22), instruction in prayer (Mt 6:9-13; 7:7-11; Lk 11:2-4, 9-13), overcoming the powers of evil (Mt 12:22-30, 43-45; Lk 11:14-26), judgment on this generation (Mt 12:38-42; Lk 11:29-32), the woes against the Pharisees and scribes (Mt 23:1-36; Lk 11:39-52), admonition to the confessors (Mt 10:26-33; 12:31-32; 10:19; Lk 12:2-12), relationship to material things (Mt 6:25-33, 19-21; Lk 12:22-31, 33-34), admonitions for the time until the return (Mt 24:43-51; Lk 12:39-46), judgment on unbelieving Israel (Mt 23:37-39; Lk 13:34-35; Mt 8:11-12; Lk 13:28-29; Mt 22:2-10; Lk 14:16-24), and the day of the Son of Man (Mt 24:26-28, 37-41; Lk 17:23-24, 26-30, 34-37). A seven-page retrospect is included.

EPISTLES—REVELATION

T. BAARDA ET AL., *Paulus en de andere joden. Exegetische bijdragen en discussie* (Delft: Meinema, 1984, paper 35 gld.) 206 pp. Bibliography. Indexed. ISBN: 90-211-3082-3.

This volume features four articles on Paul and Judaism: Baarda on the statement "But wrath has come upon them . . ." (1 Thes 2:16c), H. Jansen on the allegory of slavery and freedom in Gal 4:21-31, J. S. Vos on Israel and the divine wisdom according to Romans 9-11, and Vos on "The letter kills, but the Spirit gives life" (2 Cor 3:6). Also included are an introduction by Baarda and a conclusion by S. J. Noorda on Paul and the other Jews.

M. BACCHIEGA, *I mostri dell'Apocalisse* (Rome: Edizioni Mediterranee, 1982, paper 17,500 L) 318 pp. Bibliography.

Bacchiega describes the book of Revelation as a rite of passage influenced by elements from the mystery religions, and as important evidence for the history of liturgy in the 1st century A.D. After discussing the prophetic phenomenon in history, he considers the relation between foresight and prophecy, and offers a general introduction to Revelation. Then he provides an exposition of Revelation with special attention to history-of-religions backgrounds and comparative material. G. Vannucci has contributed a four-page preface.

H. BLUHM, *Luther Translator of Paul. Studies in Romans and Galatians* (New York—Bern—Frankfurt/M.: P. Lang, 1984, 114.50 Sw. fr.) 595 pp. LCN: 84-20079. ISBN: 0-8204-0186-2.

Bluhm, who has taught at Boston College since 1967, deals with selected passages (Rom 3:19-31; Galatians 1) from Luther's favorite Pauline epistles. He sets Luther's renderings, dating between 1522 and 1546, in a framework extending from the pre-Lutheran Latin translations, through the pre-Lutheran High German and Low German Bibles as well as Emser's "emendation" of Luther's NT, to Luther's significant influence on the English Bible from Tyndale and Coverdale via the Authorized Version to the New English Bible.

M. BRISEBOIS, *Saint Paul. Introduction à saint Paul et à ses lettres*, Lectures Bibliques 19 (Montreal: Editions Paulines, 1984, paper \$10.95; Paris: Médiaspaul) 172 pp. Bibliographies. Indexed. ISBN: 2-89039-968-0.

Brisebois, author of *Des méthodes pour mieux lire la Bible* (1983), begins by focusing on Paul the man, his life, and his work. Then she discusses the kinds of literature that Paul wrote: the epistolary genre, the Pauline corpus, and the problem of authenticity. Finally she considers aspects of Pauline theology: anthropology and theology, the influence of Paul's calling on his apostolic mission, the nature of the gospel (as revelation, liberation, and new life), and the actuality of Paul.

F. F. BRUCE, *The Pauline Circle* (Grand Rapids: Eerdmans, 1985, paper \$4.95; Exeter, UK: Paternoster) 112 pp. Indexed. LCN: 84-26027. ISBN: 0-8028-0066-1 (Eerdmans), 0-85364-397-0 (Paternoster).

Using evidence from Paul's letters and Acts, Bruce discusses various figures in the Pauline

circle: Ananias and the disciples at Damascus, Barnabas the Levite from Cyprus, Silas/Silvanus, Timothy of Lystra, Luke the beloved physician, Priscilla and Aquila, Apollos of Alexandria, Titus of Antioch, Onesimus of Colossae, Mark the cousin of Barnabas, Paul's co-workers, and hosts and hostesses. The material first appeared as a series of articles in *The Harvester* during 1983.

R. BULTMANN, *The Second Letter to the Corinthians*, ed. E. Dinkler, trans. R. A. Harrisville (Minneapolis, MN: Augsburg, 1985, \$16.50) 272 pp. Bibliographies. Indexed. LCN: 83-70517. ISBN: 0-8066-2023-4.

The English version of *Der zweite Brief an die Korinther* [NTA 20, p. 368], this exposition of 2 Corinthians appears under the following headings: prescript and thanksgiving [letter D]: 1:1-11, Paul's *kauchēsis* (or *pepoithēsis*) [letter D]: 1:12-2:13; 7:5-16, the apostolic office [letter C]: 2:14-7:4, chapters 10-13 [letter C], and chapters 8-9. The translator has provided a six-page introduction.

P. A. CEDAR, *James, 1, 2 Peter, Jude*, Communicator's Commentary 11 (Waco, TX: Word Books, 1984, \$15.95) 262 pp. Bibliography. LCN: 81-71764. ISBN: 0-8499-0164-2.

Cedar, senior pastor of Lake Avenue Congregational Church in Pasadena, CA, provides introductions, outlines, and exegetical-homiletic expositions of James, 1 Peter, 2 Peter, and Jude. The topics treated include how to live with faith and works (Jas 2:1-26), what suffering is all about (1 Pet 4:1-19), encouragement to keep on following Jesus (2 Pet 1:1-21), and a strong warning against nominal Christianity (Jude 1-25).

F. B. CRADDOCK, *Philippians*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1985) xii and 84 pp. Bibliography. LCN: 84-47797. ISBN: 0-8042-3140-0.

Craddock, professor of preaching and NT at the Candler School of Theology, Emory University (Atlanta, GA), gives special attention to the relationship between Paul the missionary apostle and the church at Philippi as Paul's "partner in the gospel." After a nine-page introduction on reading a letter of Paul to a church, he presents his exposition of Philippians according to the following outline: salutation (1:1-2), thanksgiving (1:3-11), autobiographical disclosure (1:12-26), exhortations for the meantime (1:27-2:16), autobiographical disclosure (2:17-3:1a), exhortations for the meantime (3:1b-4:9), thanksgiving (4:10-20), and closing (4:21-23).

C. E. B. CRANFIELD, *Romans. A Shorter Commentary* (Grand Rapids: Eerdmans, 1985, paper \$10.95; Edinburgh: T. & T. Clark) xvii and 388 pp. Indexed. ISBN: 0-8028-0012-2 (Eerdmans).

Cranfield has abridged and adapted for a general audience his two-volume *Critical and Exegetical Commentary on the Epistle to the Romans* [NTA 20, pp. 115-116; 24, p. 91]. After a six-page introduction to Romans, he offers his translations and comments according to the following general outline: superscription, address, and salutation (1:1-7); Paul and the Roman church (1:8-16a); the theme of the epistle is stated (1:16b-17); the revelation of the righteousness that is from God by faith alone—"he who is righteous by faith" expounded (1:18-4:25); the life promised for those who are righteous by faith—"shall live" expounded (5:1-8:39); the unbelief of men and the faithfulness of God (9:1-11:36); the obedience to which those who are righteous by faith are called (12:1-15:13); and conclusion to the epistle (15:14-16:27).

R. FABRIS, *Lettera ai Filippesi. Struttura, commento e attualizzazione*, Lettura pastorale della Bibbia (Bologna: Dehoniane, 1983, paper 10,000 L) 134 pp. Bibliography.

In his fifteen-page introduction to Paul's letter to the Philippians, Fabris discusses its actuality and interest, the debate about its unity and integrity, its unitary structure, Paul and the Philippian community, the historical origin of the letter, and its theological and spiritual

message. Then he presents his exposition of the letter: exordium (1:1-11), Paul's imprisonment and the proclamation of the gospel (1:12-26), call to unity and to courage in the struggle (1:27-30), actualizing the project of Christ in humility and fidelity (2:1-11), etc.

V. P. FURNISH, *The Moral Teaching of Paul. Selected Issues* (2nd, rev. ed.; Nashville, TN: Abingdon, 1985, paper \$10.95) 142 pp. Bibliographies. Indexed. LCN: 84-24549. ISBN: 0-687-27181-9.

This edition of a work described in *NTA* 23, p. 356, features several revised sections (especially those dealing with 1 Cor 7:10-11; 6:9; 11:2-16) and updated bibliographies. Furnish is professor of NT at Perkins School of Theology in Dallas, TX.

Z. I. HERMAN, *Il presente salvifico. Indagini esegetiche sull'attuale condizione soteriologica del credente nelle lettere di San Paolo ai Galati e ai Romani* (Rome: Facoltà Biblica, Pontificio Istituto Biblico, 1984, paper) 111 pp. Bibliographies.

The first part of this booklet contains the general introduction, general index, and bibliography from Herman's doctoral dissertation, directed by A. Vanhoye and accepted in 1983 by the Pontifical Biblical Institute. The second part presents the chapter on the presence and experience of the Holy Spirit according to Paul's letter to the Galatians [see § 29-642].

D. E. HIEBERT, *First Peter* (Chicago: Moody Press, 1984, paper \$13.95) v and 329 pp. Bibliography. Indexed. LCN: 83-24947. ISBN: 0-8024-0275-5.

In his twenty-page introduction to 1 Peter, Hiebert concludes that the letter was written by Peter from Rome in A.D. 64. After discussing its title and presenting a six-page outline of contents, he offers expositions of its seventeen pericopes: opening salutation (1:1-2), thanksgiving for our salvation (1:3-12), Christian life in relation to God (1:13-21), etc. Hiebert has incorporated material from his articles in *Bibliotheca Sacra* [§§ 26-1017; 27-257-258; 28-260] and *Studia Missionalia* [§ 27-669].

H. E. LONA, *Die Eschatologie im Kolosser- und Epheserbrief*, Forschung zur Bibel 48 (Würzburg: Echter Verlag, 1984, paper DM 56) 474 pp. Bibliography. ISBN: 3-429-00879-4.

The slightly abbreviated and revised version of a *Habilitationsschrift* accepted in 1982 by the Catholic theological faculty at Würzburg, this volume first reviews research on eschatology in the letters to the Colossians and Ephesians. Then it explores the eschatological teachings in Colossians under two major headings: time and place of salvation (Col 1:21-22; 3:7-8; 2:13; 1:24-29; 1:19; 2:9-10; 2:11-12; 3:1-4), and eschatology and situation (2:16-23). The same two headings are used for investigating the eschatology in Ephesians: time and place of salvation (Eph 2:1-5; 2:11-13; 5:8; 1:9-10; 3:2-13; etc.), and eschatology and situation (4:1-6:24). Lona, whose doctoral dissertation was published as *Abraham in Johannes 8* (1976), concludes with general observations on eschatology in the Deuteropaulines.

U. B. MÜLLER, *Die Offenbarung des Johannes*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 19 (Gütersloh: Mohn, 1984, paper DM 29.80) 372 pp. Bibliographies. ISBN: 3-579-04840-6.

Müller, author of *Messias und Menschensohn in jüdischen Apokalypsen und in der Offenbarung des Johannes* (1972), presents his exposition of Revelation according to the following general outline: introduction (1:1-20), letters to the seven churches in Asia (2:1-3:22), the apocalyptic central section (4:1-22:5), and conclusion (22:6-21). The central section is divided into six parts: the seven seals (4:1-8:1), the seven trumpets (8:2-11:19), the dragon and the lamb—world power and God's community (12:1-14:20), the seven bowls (15:1-16:21), the divine judgment on the whore Babylon (17:1-19:10), and the return of Christ and the fulfillment (19:11-22:5). Also included are a bibliography, a 39-page introduction, and eight excursuses.

W. M. RAMSAY, *The Letters to the Seven Churches* [1904] (Grand Rapids: Baker, 1985, paper \$12.95) xviii and 446 pp., 36 figs., map. ISBN: 0-8010-7681-1.

Published first in 1904 and reprinted in 1963 [see NTA 8, p. 295], this classic study of the letters to the seven churches in Revelation 2-3 gives pertinent historical and archaeological information, along with an exposition of each letter.

J. ROLOFF, *Die Offenbarung des Johannes*, Zürcher Bibelkommentare NT 18 (Zurich: Theologischer Verlag, 1984, paper 30 Sw. fr. or DM 33.50) 218 pp., map. Bibliography. Indexed. ISBN: 3-290-14735-5.

After a seventeen-page introduction to the book of Revelation (historical impact, apocalyptic and apocalypses, etc.), Roloff presents his exposition according to the following general outline: foreword and epistolary introduction (1:1-3, 4-8), the advice for the seven churches (1:9-3:22), Jesus Christ as Lord over history (4:1-11:19), the end-event as God's struggle with his opponents (12:1-19:10), the final visions (19:11-22:5), and the book's conclusion (22:6-21). Twelve excursuses are interspersed throughout the commentary: witness, the angels of the churches, the Lamb, etc. Roloff is professor of NT at Erlangen-Nuremberg.

R. SCHMITT, *Gottesgerechtigkeit—Heilsgeschichte—Israel in der Theologie des Paulus*, Europäische Hochschulschriften, Reihe 23: Theologie 240 (Frankfurt/M.—Bern—New York: P. Lang, 1984, paper 56 Sw. fr.) 268 pp. Bibliography. ISBN: 3-8204-5554-X.

Intended as a sequel to the author's *Abschied von der Heilsgeschichte?* (1982), this study focuses first on the connections between the righteousness of God, salvation history, and Israel in several Pauline texts (Rom 3:21-4:25; Gal 2:15-4:7, 21-31; Rom 5:12-21; 2 Cor 3:6-18; Romans 9-11). Then it presents chapters on salvation history according to Paul, Scripture and salvation history, models of understanding history in Paul's writings, the existential interpretation of history, and renewal of the relationship between Christians and Jews.

E. SCHÜSSLER FIORENZA, *The Book of Revelation. Justice and Judgment* (Philadelphia: Fortress, 1985, paper \$11.95) xii and 211 pp. Indexed. LCN: 84-47920. ISBN: 0-8006-1793-2.

Schüssler Fiorenza, author of *In Memory of Her* (1983), has revised seven of her articles on Revelation for this collection. After a 21-page survey of research on Revelation, she treats the eschatology and composition of Revelation [§ 13-684], redemption as liberation according to Rev 1:5-6; 5:9-10 [§ 19-241], the quest for the Johannine school with reference to the Fourth Gospel and Revelation [§ 22-208], apocalyptic and gnosis in Revelation and Paul's letters [§ 18-614], *apokalypsis* and *prophēteia*—Revelation in the context of early Christian prophecy (1980), the composition and structure of Revelation [§ 22-207], and the "followers of the Lamb"—visionary rhetoric and social-political situation (1985).

F. SIEG, *Homoios huios anthrōpou (Ap 1,13). Chrystologia Syna Człowieczego (Ap 1,9-3,21)*, Bobolanum (Warsaw: Wydział Teologiczny Towarzystwa Jezusowego, 1981, paper) 184 pp. Bibliography. Indexed.

Accepted as a doctoral dissertation by the theological faculty of the Bobolanum in Warsaw, this volume investigates the Christology of Rev 1:9-3:21 with special attention to the phrase *homoios huios anthrōpou* in Rev 1:13. After reviewing the Son of Man problem in Dan 7:13 and related texts, it analyzes the vision of the Son of Man according to Rev 1:9-20, and examines the christological teachings in the letters to the seven churches in Rev 2:1-3:21. The final chapter draws literary and theological conclusions. A four-page German summary is appended.

T. M. SNIDER, *The Continuity of Salvation. A Study of Paul's Letter to the Romans* (Jefferson, NC—London: McFarland & Co., 1984, \$18.95) vi and 194 pp. Bibliography. Indexed. LCN: 84-42602. ISBN: 0-89950-126-5.

Snider argues that Paul in his letter to the Romans upheld the continuing validity of God's

covenant with Judaism. After a 22-page introduction to Romans, he discusses various topics in the letter: one or more congregations? (chap. 16), all one in faith (1:1-4), the collection for Jerusalem, the nature of salvation (1:16-17), whether God has abandoned the Jews, idolatry (1:18-2:15), the value of circumcision (2:25-3:26), the continuity of salvation (3:23-30), etc.

L. VAN HARTINGSVELD, *Openbaring. Een praktische bijbelverklaring*, Tekst en toelichting (Kampen: Kok, 1984, paper 22.50 gld.) 132 pp. Bibliography. Indexed. ISBN: 90-242-2509-4.

After an eight-page introduction to Revelation (goal, author, revelation, sacred numbers, visions, composition, prophecy, bibliography), van Hartingsveld presents for each pericope a Dutch translation and an exposition according to the following outline: introduction (1:1-8), calling (1:9-20), seven letters (2-3), seven seals (4-6), the 144,000 and the innumerable multitude (7), the seventh seal broken (8:1-5), seven trumpets (8:6-9:21), etc.

BIBLICAL THEOLOGY

A. AMATO AND A. STRUS (EDS.), *Inculturazione e formazione Salesiana* (Rome: Facoltà di Teologia, Università Pontificia Salesiana, 1984, paper) 448 pp., 4 maps. Bibliography.

Of the nineteen papers prepared for a conference on inculturation and Salesian formation held in Rome in 1983, those most pertinent to NT studies are by A. Vanhoye on the NT and inculturation [§ 29-726], and F. Bergamelli on primitive Christianity and Greek inculturation in the pre-Nicene period.

G. BILEZIKIAN, *Beyond Sex Roles. A Guide for the Study of Female Roles in the Bible* (Grand Rapids: Baker, 1985, paper \$9.95) 291 pp. Bibliographies. LCN: 84-73199. ISBN: 0-8010-0885-9.

Bilezikian, author of *The Liberated Gospel* (1977), places biblical teachings on male-female relationships in a comprehensive perspective that shows God's design in creation and its restoration in redemption. His five chapters treat God's creation design, sudden death, the old-covenant compromise, the new creation in Christ, and the new community. He observes that Jesus taught his followers in word and deed to consider the gender difference irrelevant to the concerns and processes of God's kingdom.

M. R. COSBY, *Sex in the Bible. An Introduction to What the Scriptures Teach Us about Sexuality*, A Spectrum Book (Englewood Cliffs, NJ: Prentice-Hall, 1984, cloth \$12.95, paper \$5.95) ix and 182 pp. Indexed. LCN: 83-16090. ISBN: 0-13-807280-9 (cloth), 0-13-807272-8 (paper).

After reflecting on biblical sexuality from a modern perspective, Cosby focuses on what (and why) specific biblical books teach about sexuality: theological foundations (Deuteronomy), a rational approach to sexual morality (Proverbs), a celebration of the sensuous (Canticles), Jesus' teaching on radical love and moral purity (the Gospels), apostolic correction of sexual aberration (1 Corinthians), and homosexuality in antiquity and Paul's argument from the natural order (Rom 1:18-32). Observations on modern sexuality and biblical perspectives conclude the volume.

F. M. DUBOSE, *God Who Sends. A Fresh Quest for Biblical Mission* (Nashville, TN: Broadman, 1983, \$10.95) 173 pp. Bibliography. Indexed. LCN: 83-70002. ISBN: 0-8054-6331-3.

Dubose, professor of missions and director of the World Missions Center at Golden Gate Baptist Theological Seminary in Mill Valley, CA, presents his study of the biblical concept of "the sending" in five phases: a biblical approach—mission as sending; the sending—biblical theology as missional theology; the ultimacy of the sending—mission as meaning; Christian mission—the totality of the sending; and the practical value of mission as sending.

J. GALOT, *Jesus, Our Liberator. A Theology of Redemption*, trans. M. A. Bouchard (Rome: Gregorian University Press, 1982, paper 32,800 L or \$25.25; Chicago: Franciscan Herald Press) xv and 448 pp.

Galot, professor of theology at the Gregorian University and author of *Who Is Christ?* (1980) and *The Person of Christ* (1981), here searches the Scriptures regarding the nature of the work accomplished by Christ in our midst. After asking the reason for the incarnation and clarifying the real meaning of the liberation effected by Christ, he analyzes the significance of the path of the passion that Jesus followed to attain his goal. Finally he considers the salvific value of the glorification of Jesus in his death, resurrection, ascension, and sending of the Spirit.

Gesù e la sua morte, Atti della XXVII Settimana Biblica, Associazione Biblica Italiana (Brescia: Paideia, 1984, paper 35,000 L) 408 pp.

Twenty papers on Jesus and his death prepared for a conference held in Rome in 1982: E. Manicardi on Jesus and his death according to Mk 15:33-37, G. Danieli on the origin and meaning of Jesus' last words in Mt 27:46, V. Fusco on the death of the Messiah according to Lk 23:26-49, B. Prete on Jesus' prayers on the Mount of Olives (Lk 22:42) and on the cross (Lk 23:34, 46), M. Laconi on Jesus' death according to Jn 19:17-37, G. Ghiberti on Jesus and his death according to the Last Supper accounts, U. Vanni on Jesus in the face of death according to Paul, R. Fabris on Jesus' death according to Hebrews, S. Cipriani on X. Léon-Dufour's *Face à la mort* (1979), A. Bonora on anguish and abandonment in facing death according to Psalm 88, E. Franco on the death of the Suffering Servant in Isaiah 53, N. Pavoncello on the rabbinic exegesis of Isaiah 53, G. Boggio on Jeremiah in the face of death, M. Perani on Job in the face of death, A. Sisti on the violent death of the just one in the book of Wisdom, V. Melchiorre on the death of the Son of Man, F. Viola on the ontology and axiology of death, L. L. Vallauri on Jesus' death and our own death, F. D'Agostino on the modern reduction of the person as exemplified by suicide, and R. Di Segni on Jesus' death in the Toledoth Jesu. Reports on the discussions inspired by the papers are included.

M. GOLDBERG, *Jews and Christians, Getting Our Stories Straight. The Exodus and the Passion-Resurrection* (Nashville, TN: Abingdon, 1985, paper \$12.95) 224 pp. LCN: 84-14450. ISBN: 0-687-20330-9.

Goldberg, professor of Jewish studies at St. John's University in Collegeville, MN, describes Israel's exodus from Egypt and Jesus' passion and resurrection as "master stories." He offers literary-theological commentaries on passages from the book of Exodus and from Mt (1-2; 3:1-2, 13-17; 4:1-5:2; 13:1-3, 24-36; 26-28). His goal is to get Jews and Christians to understand where their stories and lives "run on track together," and where they diverge.

M. GOURGUES, *Le défi de la fidélité. L'expérience de Jésus*, Lire la Bible 70 (Paris: Cerf, 1985, paper 64 F) 143 pp. ISBN: 2-204-02311-6.

After describing the difficulty of fidelity as an experience as old as the history of believers, Gourgues focuses on elements in the NT portraits of Jesus that pertain to the challenge of fidelity: the temptation in the desert, or the option of departure (Mk 1:12-13; Mt 4:1-11); the mission accomplished in fidelity (Lk 4:18-19; Mk 9:31); Gethsemane, or the option for continuity (Mk 14:32-42; Mt 26:36-46; Lk 22:40-46); and the fidelity that frees (Phil 2:6-11; Heb 5:7-10; Rom 5:12-21). Gourgues, author of *À la droite de Dieu* (1978) and *Pour que vous croyiez* (1982), concludes with reflections on the visage of fidelity in the light of Jesus' experience.

J. A. GRASSI, *Broken Bread and Broken Bodies. The Lord's Supper and World Hunger* (Maryknoll, NY: Orbis Books, 1985, paper \$6.95) x and 116 pp. Bibliography. LCN: 84-18888. ISBN: 0-88344-193-4.

Grassi, professor in the department of religious studies at the University of Santa Clara

in California, aims to show how deep understanding of and participation in the Eucharist can mobilize effective individual and community action to start a great miracle of sharing that will lead to the end of world hunger. He first explores the relation between the Eucharist and radical discipleship with reference to oppression and stratification in Israel, Jesus as spiritual leader or political and social revolutionary, good news for the poor and oppressed, God's kingdom and Satan's kingdom, the inner resources of the kingdom, and food and discipleship. Then he considers the connections between the Eucharist as sacrament and human liberation, the Eucharist and the meaning of Jesus' death, and the Eucharist and bread for a hungry world. Two appendixes are included.

H. O. GUENTHER, *The Footprints of Jesus' Twelve in Early Christian Traditions. A Study in the Meaning of Religious Symbolism*, American University Studies, Series 7: Theology and Religion 7 (New York—Bern—Frankfurt/M.: P. Lang, 1985, 48.10 Sw. fr.) vii and 148 pp. Bibliography. Indexed. ISBN: 0-8204-0164-1.

The first part of this study deals with the significance of the twelve apostles in Luke's theology, their appearance in the writings of the Apostolic Fathers, the Synoptic (and pre-Synoptic) view of the Twelve, and the Twelve in Q. The second part examines the theological significance of the Twelve against the historical background (Hellenistic, Jewish, Qumran) and explores the idea of the "new Israel" in early Christianity. Guenther, professor of NT literature and hermeneutics at Emmanuel College of Victoria University in Toronto, concludes that the NT Twelve bespeak the thinking of the post-Easter church, not that of Jesus himself.

H. HALTER (ED.), *Sonntag—der Kirche liebstes Sorgenkind. Analysen—Deutungen—Impulse* (Zurich: NZN Buchverlag, 1982, paper DM 19.80; Stuttgart: Religiöse Bildungsarbeit) 168 pp. Bibliographies. ISBN: 3-921005-77-9.

Of these seven essays on various aspects of Sunday, two are pertinent to NT study: J. Pfammatter on "Let us not neglect meeting together" (Heb 10:25)—observations on the Sunday problematic from a NT perspective, and F. Annen on "They devoted themselves to breaking bread" (Acts 2:42)—eucharistic table-fellowship as the focus of Christian life in NT perspective. The other contributors are K. Helbling, M. Erni, H. Halter, R. Trottmann, and E. Spichtig.

E. F. HARRISON, *The Apostolic Church* (Grand Rapids: Eerdmans, 1985, paper \$12.95) xii and 251 pp. Bibliography. LCN: 84-26061. ISBN: 0-8028-0044-0.

Harrison, emeritus professor of NT at Fuller Theological Seminary in Pasadena, CA, and author of *Introduction to the New Testament* (1964), presents his comprehensive treatment of the apostolic church in five chapters: the background of the apostolic church, the book of Acts, the external history of the apostolic church, the internal development of the apostolic church, and the individual churches.

B. HEBBLETHWAITE, *The Christian Hope [1984]* (Grand Rapids: Eerdmans, 1985, paper \$9.95) viii and 244 pp. Bibliography. Indexed. LCN: 85-1518. ISBN: 0-8028-0054-8.

The eleven chapters in this history of Christian hope appear under three general headings: the hope of Israel and the first Christians, the classical Christian hope, and the Christian hope in the modern age. The seventeen-page chapter on hope in the NT concludes that the existential basis in the newfound Christian experience of being God's children now gave the early Christian hope its inner content and religious power. Hebblethwaite is dean of chapel and director of studies in philosophy, theology, and religious studies at Queen's College, Cambridge, UK, and university lecturer in divinity.

L. E. KECK, *The New Testament Experience of Faith* (2nd, corrected ed.; St. Louis, MO: CBP Press, 1984, paper \$6.95) 160 pp., map. LCN: 76-46491. ISBN: 0-8272-2508-3.

The corrected reprint of a book first published in 1976 [see NTA 21, p. 346]. Keck is dean and Winkley professor of theology at Yale Divinity School.

C. G. KRUSE, *New Testament Models for Ministry. Jesus and Paul* (Nashville, TN: Thomas Nelson, 1983, paper \$7.95; London: Marshall, Morgan & Scott) xiv and 236 pp. Bibliography. Indexed. LCN: 84-27188. ISBN: 0-8407-5957-6 (Nelson).

Kruse, lecturer in NT at Ridley College, University of Melbourne, seeks to understand how ministry in the apostolic community related to the ministry of Jesus Christ—to that of the historical Jesus on the one hand, and that of the exalted Christ on the other. This relationship is explored first by examining the relevant Synoptic sayings of Jesus according to the following outline: the problem of authenticity, Jesus and apostleship, Jesus and servanthood, Jesus and the Spirit, and relevant sayings of the risen Jesus. Then it is investigated with reference to pertinent passages from the Pauline epistles: Galatians, 1-2 Thessalonians, 1-2 Corinthians, Romans, Philippians, Colossians and Philemon, and Ephesians. Kruse concludes that Paul used the same ministerial themes as Jesus did, and introduced new themes that were compatible with Jesus' teaching.

J. L. MCKENZIE, *Source. What the Bible says about the problems of contemporary life*, Basics of Christian Thought 1 (Chicago: Thomas More Press, 1984, \$14.95) 228 pp. ISBN: 0-88347-172-8.

McKenzie, author of *The Dictionary of the Bible* (1965), reviews biblical thoughts and sentiments on the following issues: death, marriage, divorce, suffering, sexual morality, the hereafter, violence and the kingdom, poverty and health, loving one's neighbor, faith, the institutional church, prejudice and bigotry, personal holiness, prayer, the role of women in the church, priesthood and varieties of ministries, and sin. The material appeared in a different form in the newsletter *Source*, published by the Thomas More Association.

R. MCSORLEY, *New Testament Basis of Peacemaking* (3rd, rev. ed.; Scottdale, PA—Kitchener, Ont.: Herald Press, 1985, paper \$7.95 or \$10.35 Can.) 165 pp., photograph. Bibliographies. Indexed. LCN: 84-25121. ISBN: 0-8361-3383-8.

The revised and expanded version of a work published in 1979 [NTA 24, pp. 312-313], this edition contains a new chapter on the U.S. Catholic Bishops' 1983 pastoral letter "The Challenge of Peace: God's Promise and Our Response." McSorley, a Jesuit priest, directs the Interdisciplinary Peace Studies Program at Georgetown University in Washington, DC.

W. E. MILLS, *A Theological/Exegetical Approach to Glossolalia* (Lanham, MD: University Press of America, 1985, cloth \$22.50, paper \$10.75) ix and 179 pp. Bibliography. Indexed. ISBN: 0-8191-4526-2 (cloth), 0-8191-4527-0 (paper).

Mills, professor in the Christianity department at Mercer University in Macon, GA, attempts to get at what the Scriptures say about speaking in tongues and to evaluate that evidence from the standpoint of biblical theology. After methodological observations, he considers glossolalia in the Judeo-Christian tradition, Acts, and 1 Corinthians, respectively. His theological observations focus on the formal structure and meaning of glossolalia.

W. G. MORRICE, *Joy in the New Testament* [1984] (Grand Rapids: Eerdmans, 1985, paper \$8.95) 173 pp. Indexed. LCN: 85-1632. ISBN: 0-8028-0071-8.

The American edition of a book described in NTA 29, p. 220.

S. C. MOTT, *Jesus and Social Ethics*, Grove Booklets on Ethics 55 (Bramcote, UK: Grove Books, 1984, paper; Malden, MA: Institute for Christian Renewal, \$2) 25 pp. ISBN: 0-907536-78-6.

An edited version of two articles published in *Transformation* [§ 29-307], this booklet treats the social context of the NT, how the NT is relevant for social ethics, and NT social thought and the present. Mott is professor of Christian social ethics at Gordon-Conwell Theological Seminary in South Hamilton, MA.

M. MÜLLER, *Der Ausdruck "Menschensohn" in den Evangelien. Voraussetzungen und Bedeutung*, Acta Theologica Danica 17 (Leiden: Brill, 1984, 90 gld.) xi and 279 pp. Bibliography. Indexed. ISBN: 90-04-07467-8.

Accepted as a doctoral dissertation by the University of Copenhagen in 1984, this study gives an overview of the problems related to the expression "Son of Man" in the Gospels and assesses various solutions proposed in scholarly research on the topic. The four chapters treat the interpretation of Daniel 7 (with particular attention to the one who appeared "like a Son of Man" in v. 13), Dan 7:13 in *1 Enoch* and *4 Ezra*, Dan 7:13-14 in the NT, and the expression "Son of Man" in the Gospel sayings of Jesus that are not connected with the imagery of Dan 7:13-14. Eleven excursuses are included. Müller has expressed some of his views on Jesus' use of "Son of Man" in *Dansk Teol Tids* [§§ 28-676; 29-677r].

T. W. OGLETREE, *Hospitality to the Stranger. Dimensions of Moral Understanding* (Philadelphia: Fortress, 1985, paper \$10.95) xiii and 162 pp. Bibliography. Indexed. LCN: 84-18763. ISBN: 0-8006-1839-4.

After a prologue on hospitality to the stranger as metaphor for the moral life, Ogletree presents five essays written in preparation for his *Use of the Bible in Christian Ethics* (1983). The study most directly concerned with the NT treats the eschatological horizon of NT social thought (1983). The other essays deal with fundamental investigations in Christian ethics, hospitality to the stranger (1977), the relation of values to human needs (1977), and the activity of interpreting in moral judgment (1980).

J. RIES (ED.), *La mort selon la Bible, dans l'antiquité classique et selon le Manichéisme. Actes d'un colloque de Louvain-la-Neuve*, Collection Cerfaux-Lefort 5 (Louvain-la-Neuve: Centre d'Histoire des Religions, 1983, paper 350 Bel. fr.) 166 pp., photograph. Bibliographies.

In his 75-page study of death according to Scripture, the late A.-L. Descamps treats explanations of death (natural conclusion, consequence of sin) and the meaning of death (hope of resurrection, survival of the soul). Also included are papers by L. Elders on old age and voluntary death in classical antiquity, and Ries on death and survival according to the teachings of Mani.

A. SALAS (ED.), *Teología de la fe*, Biblia y Fe. Revista de Teología Bíblica, vol. 11, no. 31 (Madrid: Escuela Bíblica, 1985, paper 300 ptas.) 118 pp. Bibliography. ISSN: 0210-5209.

The eight articles in this fascicle explore various aspects of faith with reference to particular biblical texts: G. González del Estal on "as in a mirror" (1 Cor 13:12), E. Gallego on "Abraham believed in God" (Gen 15:6), G. Cañellas on "The just one will live through his faith" (Hab 2:4), F. Municio on "Only believe" (Lk 8:50), M. A. Keller on "faith through preaching" (Rom 10:17), C. Quelle on "We walk in faith" (2 Cor 5:7), S. Folgado on "justified through faith" (Gal 3:24), and Salas on faith as Christian living.

G. THEISSEN, *Biblical Faith. An Evolutionary Approach*, trans. J. Bowden (Philadelphia: Fortress, 1985, paper \$8.95) xiii and 194 pp. Indexed. ISBN: 0-8006-1842-4.

The English version of *Biblischer Glaube in evolutionärer Sicht* [NTA 29, p. 106], this volume first outlines the theory of evolution and then applies an evolutionary perspective to biblical monotheism, NT Christology, and the experience of the Spirit, respectively.

F. VATTIONI (ED.), *Sangue e antropologia nella letteratura cristiana*, 3 vols., Atti della III Settimana (Rome: Edizioni Pia Unione Preziosissimo Sangue, 1983, paper 80,000 L) 1581 pp., 49 figs. Bibliographies.

Seventy-five papers prepared for a conference held in Rome in 1982 [see NTA 28, pp. 326, 337] appear under six headings: oriental and Mediterranean civilization (seventeen), OT and Judaism (sixteen), NT (nine), early Christian literature (eight), patristics and liturgy (twenty-one), and epigraphy-paleography-historiography (four). The articles most relevant to NT study are by T. Mariani on blood and biblical anthropology in Philo's writings, P. Hofrichter

on the meaning of "bloods" in Jn 1:13, I. de la Potterie on the virginal birth of the incarnate Word (Jn 1:13), A. Tosato on the generative process and blood in antiquity, Vattioni on Akeldama in Acts 1:19 (see Mt 27:8), G. Deiana on blood in some Pauline texts, T. Stramare on Rom 3:24-26, A. Vanhoye on blood and Spirit in Hebrews, J. Swetnam on eucharistic aspects of Christ's blood in Hebrews, R. Grégoire on some patristic interpretations of the "Johannine comma" (see 1 Jn 5:7-8), F. Bergamelli on Christ's blood in the letters of Ignatius, and F. Scorza Barcellona on blood and the sprinkling of blood in *Letter of Barnabas*.

F. VATTIONI (ED.), *Sangue e antropologia nella Liturgia*, 3 vols., Atti della IV Settimana (Rome: Edizioni Pia Unione Preziosissimo Sangue, 1984, paper 80,000 L) 1711 pp., 2 plates. Bibliographies.

Seventy-three papers prepared for a conference held in Rome in 1983 are arranged under six headings: oriental and Mediterranean civilization (eleven), OT and Judaism (twelve), NT (eleven), early Christian literature (ten), patristics and liturgy (twenty-three), and epigraphy and linguistic history (six). The articles most pertinent to NT study are by T. Mariani on blood and anthropology in Josephus' writings, G. Deiana on the *kippûr* ritual according to *m. Yoma*, F. Di Felice on the Hebrew Passover and the Lord's Supper in eschatological perspective, A. Ceresa-Gastaldo on Jesus' agony and blood in Gethsemane, A. Vicent Cernuda on "not from bloods" (Jn 1:13-14), P. Hofrichter on NT and gnostic meanings and interpretations of "bloods" (Jn 1:13), I. de la Potterie on the revelatory and sacrificial significance of Jesus' blood according to Jn 19:34, F. Saracino on the expiatory interpretation of Jesus' death, K. Romaniuk on "since now we are justified by his blood" (Rom 5:9), U. Vanni on the blood of Christ according to Paul, L. Cilia on the newness of the Christian sacrificial cult according to Heb 13:15-16, A. Vanhoye on Christ's blood and priesthood in the NT, J. Swetnam on Hebrews and the Eucharist in J. Betz's thought, and N. Cocci on Christ's blood in *1 Clement*.

C. M. WILLIAMSON, *Has God Rejected His People? Anti-Judaism in the Christian Church* (Nashville, TN: Abingdon, 1982, paper \$7.95) 190 pp. Indexed. LCN: 81-12847. ISBN: 0-687-16649-7.

Williamson, professor of theology at Christian Theological Seminary in Indianapolis, IN, provides a history of the relationship between Judaism and Christianity, with particular attention to the ideology of Christian anti-Judaism. He first explores new perspectives on the 1st century with reference to Rabbi Jesus, the crucifixion, Paul (convert or apostle?), and the growing split reflected in the Gospels. He continues his history under the general headings "an unfamiliar story" and "the Holocaust and after," concluding with the hope that the bond of solidarity and conversation between the synagogue and the church will be reestablished.

THE WORLD OF THE NEW TESTAMENT

K. ALAND, *A History of Christianity. Volume 1: From the Beginnings to the Threshold of the Reformation*, trans. J. L. Schaaf (Philadelphia: Fortress, 1985, \$24.95) xv and 474 pp. Indexed. LCN: 84-47913. ISBN: 0-8006-0725-2.

The English version of Aland's *Geschichte der Christenheit, Band I: Von den Anfängen bis an die Schwelle der Reformation* [NTA 26, p. 217]. The sections most pertinent to the NT period concern the argument with paganism, the external history of early Christianity, and the internal history of early Christianity.

P. S. ALEXANDER (ED. AND TRANS.), *Textual Sources for the Study of Judaism*, Textual Sources for the Study of Religion (Totowa, NJ: Barnes & Noble, 1984, \$23.50) x and 198 pp. Bibliography. Indexed. ISBN: 0-389-20477-3.

The purpose of this anthology is to provide material for introductory courses on Judaism in schools and universities. After a 57-page introduction, it presents new English versions

of pertinent texts under the following headings: Scripture and tradition, liturgy, tales of the saints and scholars, religious law, ethical literature, philosophy and theology, mystical literature, modern movements and thinkers, religion and politics, and society and the Jews. Two appendixes and a glossary are included. Alexander is lecturer in postbiblical Jewish studies at the University of Manchester, UK.

U. BAUMANN, *Rom und die Juden. Der römisch-jüdischen Beziehungen von Pompeius bis zum Tode des Herodes* (63 v. Chr.-4 v. Chr.), Studia Philosophica et Historica 4 (Frankfurt/M.—Bern: P. Lang, 1983, paper 68 Sw. fr.) vii and 294 pp. Bibliographies. ISBN: 3-8204-7748-9.

This volume describes and analyzes relations between Rome and the Jews from Pompey's capture of the Jerusalem Temple (63 B.C.) to the death of Herod the Great (4 B.C.). After discussing Pompey's conquest of Palestine, it treats the history of Palestine during the following periods: between Pompey and Caesar, at the time of Caesar, between Caesar and Antony, at the time of Antony, and at the time of Octavian-Augustus (until 4 B.C.). The final chapter concerns Rome and Diaspora Judaism.

S. BENKO, *Pagan Rome and the Early Christians* (Bloomington, IN: Indiana University Press, 1984, \$20) xi and 180 pp. Bibliography. Indexed. LCN: 83-48898. ISBN: 0-253-34286-4.

Benko, professor of history at California State University in Fresno, explores how non-Christian Romans and Greeks understood early Christians, by investigating six issues: the negative implications of the name "Christian," the return of Peregrinus Proteus from Christianity to paganism, the charges of immorality and cannibalism, the problems caused by the practice of the "holy kiss," the question whether Christians practiced magic, and pagan criticism of Christian theology and ethics.

R. M. BERCHMAN, *From Philo to Origen. Middle Platonism in Transition*, Brown Judaic Studies 69 (Chico, CA: Scholars Press, 1984, paper \$25.95) ix and 359 pp. Bibliography. Indexed. LCN: 84-10487. ISBN: 0-89130-750-8.

This investigation of the emergence of the Jewish Middle Platonism of Philo and the Christian Middle Platonism of Clement of Alexandria and Origen focuses on three major philosophical themes: the nature of reality and the problematics associated with it, the nature and function of knowledge, and the function of dialectic and the development of a theory of biblical and evangelical demonstration. Berchman concludes that the power of Philo, Clement, and Origen to give a metaphysically coherent expression to human experience and divine revelation was a turning point for the history of Western thought.

K. BEYER, *Die aramäischen Texte vom Toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten* (Göttingen: Vandenhoeck & Ruprecht, 1984, DM 240) 779 pp. Bibliographies. Indexed. ISBN: 3-525-53571-6.

Beyer, author of *Semitische Syntax im Neuen Testament, Band I* (2nd ed., 1968), provides a history of the Aramaic language and a classification of its dialects, an essay on the development of Aramaic from proto-Semitic, a collection of Aramaic texts and new German translations for material discovered not only around the Dead Sea but also throughout Palestine and beyond from the 2nd century B.C. to the 7th century A.D. (OT Apocrypha, Targums, biblical Aramaic, private documents, Hasmonean inscriptions, Galilean Targum of Exodus, Western Aramaic inscriptions and other texts), a grammar of Old Aramaic, and an Aramaic-German dictionary. Beyer presented the original version of this work to the philosophical faculty at the University of Heidelberg in 1967 as a *Habilitationsschrift*. He has brought it up to date through December 1983 and plans a supplement for still unpublished Dead Sea texts, Palestinian inscriptions, and Egyptian papyri.

H. BIETENHARD (TRANS. AND ED.), *Der tannaitische Midrasch. Sifre Deuteronomium*, Judaica et Christiana 8 (Bern—Frankfurt/M.: P. Lang, 1984, 222 Sw. fr.) viii and 943 pp. Bibliography. Indexed. ISBN: 3-261-03311-8.

Based on L. Finkelstein's edition (1939; rev. ed., 1969), this volume provides a German translation of *Sifre* (with biblical quotations in italic type) annotated at the foot of the pages. The first seventy-seven pages of the translation were prepared by H. Ljungman and published in 1964 as *Sifre zu Deuteronomium*; the remainder was prepared by Bietenhard. Three indexes (Greek and Latin loanwords, sages mentioned in the work, biblical passages) are included. Bietenhard is professor of intertestamental and late Judaism at the University of Bern.

T. R. S. BROUGHTON, *The Magistrates of the Roman Republic. Volume II: 99 B.C.—31 B.C.* [1952], American Philological Association Monograph Series 15,2 (Chico, CA: Scholars Press, 1984, \$59.95) ix and 639 pp. Bibliography. Indexed. LCN: 84-23590. ISBN: 0-89130-812-1.

The reprint of a work published in 1952, this volume provides for each year from 99 to 31 B.C. the names of Roman officials (consuls, praetors, aediles, quaestors, tribunes of the soldiers, etc.), along with other information (biographical data, references to ancient sources, modern bibliography). Also included are three appendixes (monetales, magistrates of uncertain date, supplementary list of senators), a 25-page bibliography, a 113-page index of careers, and a note on chronology.

A. CAMERON AND A. KUHRT (EDS.), *Images of Women in Antiquity* (Detroit, MI: Wayne State University Press, 1983, cloth \$25, paper \$14.95) xi and 323 pp., 11 plates, 6 figs. Bibliography. Indexed. LCN: 83-12403. ISBN: 0-8143-1762-6 (cloth), 0-8143-1763-4 (paper).

Eighteen articles on women in antiquity appear under seven headings: perceiving women (three), women and power (two), women at home (two), the biology of women (two), discovering women (two), the economic role of women (three), and women in religion and cult (four). The studies most pertinent to the NT world are by M. R. Lefkowitz on influential women; S. B. Pomeroy on infanticide in Hellenistic Greece; R. Van Bremen on women and wealth; L. J. Archer on the role of Jewish women in the religion, ritual, and cult of Greco-Roman Palestine; and S. A. Harvey on women in early Syrian Christianity.

M. CAVALLI (TRANS.), *Storia del bellissimo Giuseppe e della sua sposa Aseneth*, La memoria 76 (Palermo: Sellerio Editore, 1983, paper 4,500 L) 85 pp., 4 plates.

This booklet first presents Cavalli's new Italian version of *Joseph and Asenath* along with four illustrations of the story. It concludes with Cavalli's three-page translator's note and D. Del Corno's fifteen-page essay on Jewish and Greek elements in the work.

H. CHADWICK, *History and Thought of the Early Church*, Collected Studies 164 (London: Variorum Reprints, 1982, £26) 344 pp., plate. Indexed. ISBN: 0-86078-112-7.

The eighteen papers reprinted in this collection study the early Christians in relation to their social and intellectual environment. Those most pertinent to NT times concern rival concepts of authority in the early church (1959), Peter and Paul in Rome [§ 2-423], Pope Damasus and the peculiar claim of Rome to Peter and Paul (1962), Philo and the beginnings of Christian thought (1967), Paul and Philo [§ 11-329], and the silence of bishops according to Ignatius (1950).

E. CIZEK, *L'époque de Trajan. Circonstances politiques et problèmes idéologiques*, trans. C. Franțescu, Collection d'Etudes Anciennes (Bucharest: Editura Științifică și Enciclopedică, 1983; Paris: Les Belles Lettres, 215 F) 567 pp., 3 maps. Bibliography. Indexed. ISBN: 2-251-32852-1.

After explaining the special significance of Trajan for Romania and discussing his reign (A.D. 96-117) and the pertinent sources, Cizek treats the Roman empire in A.D. 98, the

elaboration of ideology under Trajan, the fundamental orientations of Trajan's politics, the conquest of Dacia, internal politics after the Dacian Wars, the war against the Parthians, the end of Trajan, and cultural life (science, philosophy, literature, art, stylistic tendencies). Cizek concludes that Trajan's era showed signs of the highest level attained by ancient Greco-Roman civilization.

E. G. CLARKE, WITH W. E. AUFRECHT, J. C. HURD, AND F. SPITZER, *Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance* (Hoboken, NJ: Ktav, 1984, \$150) xviii and 255 and 701 pp. LCN: 84-25016. ISBN: 0-88125-015-5.

The first part of this volume presents the Aramaic text of *Targum ps.-Jonathan* of the Pentateuch according to British Museum MS Add. 27031. The second part provides keyword-in-context concordances for the Aramaic words and proper names in the text; it also lists the frequency order of words and names, and type-token ratios of words. Clarke is professor of Bible at Victoria College, University of Toronto.

P. CLAUDE (ED.), *Les Trois Stèles de Seth. Hymne gnostique à la Triade (NH VII,5)*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 8 (Quebec: Les Presses de l'Université Laval, 1983, paper \$15) x and 129 pp. Bibliography. Indexed. ISBN: 2-7637-6984-5.

In his 33-page introduction to *Three Steles of Seth*, Claude discusses the tractate (title, gnostic literature called "Sethian"), text (content, redaction, literary genre and plan), doctrinal basis (mythical system, philosophical system, encounter of mythical and philosophical elements, relationship to Plotinus), and date and provenance (3rd-century A.D. Alexandria). Then he presents on facing pages the Coptic text (with critical notes) and a new French translation, a 57-page commentary, and various indexes.

J. D. CROSSAN, *Four Other Gospels. Shadows on the Contours of Canon*, A Seabury Book (Minneapolis, MN: Winston Press, 1985, \$15.95) 208 pp. Bibliography. Indexed. LCN: 84-52137. ISBN: 0-86683-959-3.

Crossan, professor of religious studies at De Paul University in Chicago and author of *In Fragments* (1983), argues that the four extracanonical Gospels studied in this book relate in almost all the ways possible to the four canonical Gospels: *Gospel of Thomas* is a parallel and independent tradition; *Papyrus Egerton 2* and *Secret Gospel of Mark* were used by Mk directly and by Jn indirectly; and *Gospel of Peter* contains a passion-resurrection source that was used in all four canonical Gospels.

A. D. CROWN, *A Bibliography of the Samaritans*, ATLA Bibliography Series 10 (Metuchen, NJ—London: Scarecrow Press, 1984, \$17.50; American Theological Library Association) xvii and 194 pp. Indexed. LCN: 84-1386. ISBN: 0-8108-1693-8.

This volume provides bibliographic information for 2,806 books and articles on the Samaritans. The items appear in alphabetical order according to author surname. A number in square brackets at the end of each entry directs the user to the 24-page subject index at the back of the book. Crown is senior lecturer in Semitic studies at the University of Sydney.

A. DÍEZ MACHO, WITH M. A. NAVARRO AND M. PÉREZ FERNÁNDEZ (EDS.), *Apócrifos del Antiguo Testamento*, 2 vols. (Madrid: Ediciones Cristiandad, 1983-84) 414 pp. Indexed (vol. 1); 525 pp. Bibliographies (vol. 2). ISBN: 84-7057-361-6; 94-7057-331-4.

The first volume in this project presents Díez Macho's general introduction to the OT Apocrypha in three major parts: the nature and origin of the Apocrypha, the individual books, and their theology. The second volume offers introductions, new Spanish translations, and brief notes for nine writings: *Letter of Aristeas* (N. Fernández Marcos), *Jubilees* (F. Corriente and A. Piñero), *ps.-Philo's Biblical Antiquities* (A. de la Fuente Adánez), *Life of Adam and Eve* (Fernández Marcos), *Paraleipomena of Jeremiah* (L. Vegas Montaner), *Apocryphon of Jeremiah about the Babylonian Captivity* (G. Aranda Pérez), *1 Esdras* (Fernández Marcos), *3 Maccabees* (I. Rodríguez Alfageme), and *Lives of the Prophets* (Fernández Marcos).

S. DOYLE, *The Pilgrim's New Guide to the Holy Land* (Wilmington, DE: Michael Glazier, 1985, paper \$7.95) 216 pp., 18 photographs, 2 maps. Bibliography. Indexed. LCN: 84-81244. ISBN: 0-89453-440-8.

Doyle, professor of Sacred Scripture and biblical preaching at Pope John XXIII National Seminary in Weston, MA, seeks to help tourists to the Holy Land become pilgrims by providing basic information about each sacred place, pertinent biblical readings, a reflection on the mystery commemorated at each site, a prayer, and suggested hymns. The holy places are treated in five major categories on the basis of their topographical relation to Jerusalem: in Jerusalem, east of Jerusalem, west of Jerusalem, south of Jerusalem, and north of Jerusalem. Also included are three appendixes and thirty-five hymns.

S. EMMEL (ED.), *Nag Hammadi Codex III,5. Dialogue of the Savior*, The Coptic Gnostic Library, Nag Hammadi Studies 26 (Leiden: Brill, 1984, 68 gld.) xv and 127 pp. Bibliography. Indexed. ISBN: 90-04-07558-5.

In a seventeen-page introduction to *Dialogue of the Savior*, H. Koester and E. Pagels discuss its title, author, and literary character; its sources and traditions; the author's language and method of composition; the author's interpretation; and the date of composition (early 2nd century A.D.). Then Emmel describes the Nag Hammadi manuscript of the work and presents on facing pages the Coptic text and an English translation, along with brief notes below and indexes (words of Egyptian origin, words of Greek derivation, proper names, grammatical forms).

E. FERGUSON, *Demonology of the Early Christian World*, Symposium Series 12 (New York—Toronto: Edwin Mellen Press, 1984) ix and 179 pp. Bibliography. LCN: 84-16681. ISBN: 0-88946-703-X.

The slightly revised version of lectures delivered at the University of Mississippi in 1980, this historical description of demonology in the early Christian world contains five chapters: Jesus and the demons, Greek views on demonology, Jewish views on demonology, early Christian views on demonology, and the Christian stance toward the demonic. Ferguson concludes that, according to Christian conviction, the demonic powers have been defeated by Christ and hold no threat for Christians unless they surrender to them.

S. D. FRAADE, *Enosh and His Generation. Pre-Israelite Hero and History in Postbiblical Interpretation*, SBL Monograph Series 30 (Chico, CA: Scholars Press, 1984, \$29.95) xvi and 301 pp. Bibliography. Indexed. LCN: 83-27137. ISBN: 0-89130-724-9 (cloth), 0-89130-725-7 (paper).

The revised version of a doctoral dissertation accepted by the University of Pennsylvania, this volume investigates how the description of Enosh in Gen 4:26 was understood by various interpreters: prerabbinic Jewish, Samaritan and Mandaean, Christian, and rabbinic. Also included is a chapter on rabbinic method and motivation. Fraade concludes that the interpretations of Gen 4:26 can be reduced to two basic types: those that understood it as a positive statement about Enosh the individual (all nonrabbinic traditions), and those that viewed it as a negative statement about Enosh's contemporaries (rabbinic traditions alone).

J. FRAENKEL, *Studies in the Spiritual World of Aggadic Narrative* [in Modern Hebrew] (Tel Aviv: Hakibbutz Hameuchad Publishing House, 1981, paper \$6) 176 pp. Bibliography.

Fraenkel, who teaches in the department of Hebrew literature at Hebrew University in Jerusalem, analyzes more than fifty haggadic narratives in rabbinic writings under three headings: the individual vis-à-vis God, the disciples of the sages and the house of study, and the people of Israel in its history. For each narrative he gives the Hebrew text, a brief exposition, and an analysis of content. The appendix lists the narratives, notes their rabbinic parallels, and makes textual and other observations. Fraenkel's approach to haggadic narratives was discussed by A. Shinan in a recent article in *Immanuel* [§ 29-790].

Frankfurter Judaistische Beiträge, Heft 11 (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1983, paper) iv and 193 pp. ISSN: 0342-0078.

The most recent fascicles in the series were described in *NTA* 29, p. 227. This fascicle presents articles by A. Goldberg on discourse analysis of the Babylonian Talmud, M. Schlüter on the *bērākā*-formula, K. E. Grözinger on Neoplatonic thought in Hasidism and Kabbalah, B. Kern on the *nahāmū* homilies (see Isa 40:1) in Parma manuscripts of *Pesiqta Rabbati* 29/30 and *Pesiqta deRab Kahana*, and P. Schäfer on the manuscripts of the Hekhalot literature.

W. H. C. FREND, *Saints and Sinners in the Early Church. Differing and Conflicting Traditions in the First Six Centuries*, Theology and Life Series 11 (Wilmington, DE: Michael Glazier, 1985, paper \$8.95) 183 pp. Bibliographies. Indexed. LCN: 84-48454. ISBN: 0-89453-451-3.

Presented in part as the Walter and Mary Tuohy Lectures at John Carroll University in Cleveland, OH, in 1981, the eight studies in this volume explore diverging traditions in the early church and some of their leading representatives: one Lord, one faith, one baptism—the ideal and the reality; Plato or Scripture—the church before the Gentile church; old priest and new prophet; Origen; Donatus and Christianity in North Africa; Pelagius; Nestorius; and Severus of Antioch.

J. FRICKEL, *Hellenistische Erlösung in christlicher Deutung. Die gnostische Naassener-schrift*, Nag Hammadi Studies 19 (Leiden: Brill, 1984, paper 80 gld.) ix and 279 pp. Bibliography. ISBN: 90-04-07227-6.

Frickel, author of *Die "Apophasis Megale" in Hippolyt's Refutatio (VI 9-18)* (1968), describes the Naassene writing as a full-scale theological and missionary attempt at expounding a doctrine of redemption embracing all the cults and mysteries of the Hellenistic world in light of the proclamation of Christ. After discussing the Naassene question, he provides a source-critical analysis of the gnostic *Vorlage* of the material in Hippolytus' *Refutatio* 6.4–10.2, analyzes the structure of the Naassene writing, distinguishes various levels in the Anthropos document, reconstructs the Greek text, and gives a new German translation of it. Two excursuses conclude the volume.

R. N. FRYE, *The History of Ancient Iran*, Handbuch der Altertumswissenschaft 3/7 (Munich: C. H. Beck, 1984, DM 142) xvi and 411 pp., 3 maps. Bibliographies. Indexed. ISBN: 3-406-09397-3.

After chapters on Iranian geography and demography, Frye surveys the history of Iran up to the Arab conquest (7th century A.D.) according to the following outline: pre-Iranian history of the plateau and central Asia; Medes, Scythians, and Eastern rulers; Achaemenids; Alexander the Great and the Seleucids; Greco-Bactrians, Sakas, and Parthians; the Parthians on the plateau; the Kushans; minor dynasties on the plateau; the Sassanians; and eastern Iran and central Asia. Five appendixes are included. Frye, professor of Iranian at Harvard University in Cambridge, MA, gives special attention to the continuity in the history of western Iran, and the extension of the Iranian cultural realm in antiquity to the borders of China, Siberia, and South Russia.

J. GIJSEL, *Die unmittelbare Textüberlieferung des sog. Pseudo-Matthäus*, Verhandelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse der Letteren, Jaargang 43, Nr. 96 (Brussels: Paleis der Academiën, 1981, paper 1,700 Bel. fr.) 268 pp. and 16-pp. addendum. Indexed. ISBN: 90-656-9306-8.

After a 28-page introduction to *Protevangelium of James* and *Gospel of ps.-Matthew*, Gijsel divides the Latin manuscripts of *Gospel of ps.-Matthew* into four major textual families (A, P, Q, R) and makes further subdivisions within each family. Then he discusses the interdependence of the four major forms of the Latin text, tracing the archetype back to the 7th century A.D. A separate sixteen-page addendum gives the Latin text of the work according

to Reims Codex 1395 (11th century). G. Philippart has presented a critique of Gijsel's work in a recent issue of *Scriptorium* [see § 29-809].

B. K. GOLD (ED.), *Literary and Artistic Patronage in Ancient Rome* (Austin: University of Texas Press, 1982, \$27.50) xx and 187 pp., 11 illustrations. Bibliography. LCN: 81-15964. ISBN: 0-292-74631-8.

Eight papers on various aspects of literary patronage in ancient Rome, prepared for a symposium held in 1979 at the University of Texas in Austin: G. Williams on phases in political patronage of literature in Rome; T. P. Wiseman on poets and patrons in late republican Rome; P. White on positions for poets in early imperial Rome; B. Baldwin on literature and society in the later Roman empire; J. E. G. Zetzel on the poetics of patronage in the late 1st century B.C.; Gold on Maecenas as *eques*, *dux*, and *fautor* according to Propertius 3.9; J. Griffin on the creation of characters in Vergil's *Aeneid*; and E. W. Leach on the anonymity of Romano-Campanian painting and the transition from the second to the third style.

M. GRANT, *The History of Ancient Israel* (New York: Charles Scribner's Sons, 1984, \$19.95) ix and 317 pp., 11 maps. Bibliography. Indexed. LCN: 84-1384. ISBN: 0-684-18081 (cloth), 0-684-18084-7 (paper).

Grant, author of *The Jews in the Roman World* (1973) and *From Alexander to Cleopatra* (1982), presents his account of ancient Israel from its beginnings to A.D. 70 in seven major sections: the land of Canaan, from Abraham to the judges, the united kingdom, the divided kingdoms, Babylonian and Persian rule, Greek rule and liberation, and Roman dependency. The last two parts treat life and thought under the Greeks, independence regained, Herod the Great, and the road to rebellion.

P. GRIMAL, *Roman Cities*, trans. and ed. G. M. Woloch. *Together with a Descriptive Catalogue of Roman Cities by G. Michael Woloch*, Wisconsin Studies in Classics (Madison, WI—London: University of Wisconsin Press, 1983, paper \$12.50) xvi and 355 pp., 38 figs., 3 maps. Bibliographies. ISBN: 0-299-08930-4 (cloth), 0-299-08934-7 (paper).

This volume first presents Woloch's English translation of Grimal's *Les villes romaines* (5th ed., 1977), which treats the general principles of Roman city planning, the urban development of ancient Rome, typical urban structures, and some important cities. The second part consists of Woloch's notes on Grimal's work, Woloch's 191-page descriptive catalogue of Roman cities (with an index to Grimal's work), bibliographies (master list, ancient sources), and a glossary. Woloch is associate professor of classics at McGill University in Montreal.

R. L. HARRIS AND J. SCHONFIELD (EDS.), *Bulletin of the Anglo-Israel Archaeological Society*, vols. 1-3 (London: Anglo-Israel Archaeological Society, 1982-84, paper) 28 pp.; 57 pp.; 49 pp. Illustrated. Bibliographies. ISSN: 0266-2442.

These three fascicles contain summaries of lectures given to the Anglo-Israel Archaeological Society, various reports, and other information. The summaries most pertinent to the NT period are by (1) F. Vitto on Jewish villages around Beth-shean in the Roman and Byzantine periods, E. Stern on Hellenistic Dor, and A. Flinder on the pool of Cleopatra at Caesarea and its Cypriot sister; (2) C. Meyers and E. Meyers on talmudic village life in the Galilean highlands, A. Kloner on rock-cut tombs in Jerusalem, and Z. Yeivin on Korazin as a mishnaic city; and (3) F. Vitto on the workshop of a late Roman Galilean potter, and R. Giveon on Geva as a fortress city from Tuthmosis to Herod.

F. HAZLITT AND H. HAZLITT (EDS.), *The Wisdom of the Stoics. Selections from Seneca, Epictetus and Marcus Aurelius* (Lanham, MD: University Press of America, 1984, cloth \$21.50, paper \$10.25) iii and 181 pp. LCN: 84-3493. ISBN: 0-8191-3870-3 (cloth), 0-8191-3871-1 (paper).

After an eight-page introduction, this volume makes available in English selections from the writings of the three great Stoic philosophers whose works have survived in complete

books. The sources for the excerpts are the 17th-century translation of Seneca by R. L'Estrange, E. Carter's 1758 version of Epictetus, and G. Long's 1862 translation of Marcus Aurelius.

M. HENGEL, *Rabbinische Legende und frühpharisäische Geschichte. Schimeon b. Schetach und die achtzig Hexen von Askalon*, Abhandlungen der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1984, 2. Abhandlung (Heidelberg: Carl Winter Universitätsverlag, 1984, paper DM 42) 62 pp. ISBN: 3-533-03557-3.

This investigation of the relation between rabbinic legend and early Pharisaic history focuses on the story of the hanging of eighty witches at Ashkelon under Simeon ben Shetach. After examining the oldest tradition about this incident (see *Sifre* on Deut 21:22; *m. Sanh.* 6:5), Hengel studies other versions, discusses content (motifs, place, persons), explores polemical aspects, and concludes with methodological observations.

M. HIMMELFARB, *Tours of Hell. An Apocalyptic Form in Jewish and Christian Literature* (Philadelphia: Fortress, 1985, paper \$12.95) x and 198 pp. Bibliography. Indexed. LCN: 84-48729. ISBN: 0-8006-1845-9.

The paperback edition of a work first published in 1983 by the University of Pennsylvania Press [see *NTA* 28, p. 330].

H. HOFMANN, *Das sogenannte hebräische Henochbuch (3 Henoch). Nach dem von Hugo Odeberg vorgelegten Material zum erstenmal ins Deutsche übersetzt*, Bonner Biblische Beiträge 58 (Königstein/Ts.: Peter Hanstein, 1984, DM 38) xvi and 93 pp. Bibliography. ISBN: 3-7756-1072-3.

The main part of this book contains the first German translation of the Hebrew text of *3 Enoch*, based on Hofmann's critical use of H. Odeberg's edition [see *NTA* 18, p. 128]. Also included are a five-page introduction, a two-page bibliography, and eighteen pages of text-critical notes.

H. HOMMEL, *Sebasmata. Studien zur antiken Religionsgeschichte und zum frühen Christentum, Band II*, Wissenschaftliche Untersuchungen zum Neuen Testament 32 (Tübingen: Mohr-Siebeck, 1984, DM 228) x and 415 pp., 16 plates, 3 figs. Bibliography. Indexed. ISBN: 3-16-144723-9.

The first volume of Hommel's collected essays was described in *NTA* 29, p. 228. This volume contains thirteen articles on antiquity and Christianity, and six articles on late antiquity. The topics treated include the term *karban* and related words (1954), Delphic-Socratic and NT moral teachings (1976), Jesus' words in light of the Socratic tradition [§ 11-145], the crucified righteous one (1953), new research on the Areopagus speech in Acts 17 (1955), Platonic ideas in Acts 17:28a [§ 2-573], the waiting of creation in Rom 8:14-25 (1952), Romans 7 in the light of ancient tradition (1962), Tacitus and the Christians (1951), and Jews and Christians in imperial Miletus (1975).

K. HOPKINS, *Death and Renewal*, Sociological Studies in Roman History 2 (Cambridge, UK—London—New York: Cambridge University Press, 1983, \$39.50) xxiii and 276 pp., 4 figs., map. Bibliography. Indexed. LCN: 82-17887. ISBN: 0-521-24991-0.

After discussing the willful slaughter performed in the gladiatorial shows at Rome and elsewhere, Hopkins (with the help of G. Burton) studies political succession in the late Republic (from 249 B.C. to 50 B.C.) and then investigates the senatorial aristocracy under the emperors ("ambition and withdrawal"). Finally he deals with grief, Roman rituals of burial and mourning, and the transmission of property by legacies at death. One of the book's main conclusions is that the senatorial aristocracy achieved a surprisingly low rate of social reproduction. Hopkins is professor of sociology at Brunel University in London.

A. F. IDE, *Sex, Woman and Religion* (Dallas, TX: Monument Press, 1984, paper \$14.95) xi and 215 pp. Illustrated. Indexed. LCN: 84-91148. ISBN: 0-930383-00-1.

Ide, the author of over one hundred books on women's history, explores the attitudes toward women found in various religions from the dawn of history to the present. The four chapters most pertinent to the NT concern women in the Talmud, Aegean women, Roman women, and women in early Christianity.

O. KEEL, M. KÜCHLER, AND C. UEHLINGER, *Orte und Landschaften der Bibel. Ein Handbuch und Studien-Reiseführer zum Heiligen Land. Band 1: Geographisch-geschichtliche Landeskunde* (Zurich—Einsiedeln—Cologne: Benziger, 1984, 88 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht, DM 98) 751 pp., 180 figs. and maps. Bibliographies. Indexed. ISBN: 3-545-23044-9 (Benziger), 3-525-50166-8 (V&R)

The second volume in this three-volume project on the Holy Land was described in *NTA* 28, p. 219. The introductory volume first surveys the geology, climate, botany, and zoology of the Holy Land. Then it treats geopolitics, the changing names and boundaries of the land, problems in the transmission of place-names and the identification of ancient sites, the methods and significance of archaeological excavations, and sources for topography and history. Also included are a 171-page chronological chart of the history of Israel and its neighbors, and a 79-page encyclopedia.

A. F. J. KLIJN (ED.), *Apokriefen van het Nieuwe Testament I* (Kampen: Kok, 1984, paper 29 gld.) 201 pp. Indexed. ISBN: 90-242-2864-6.

This volume presents introductions and new Dutch versions by Klijn for the *Agrapha*, *Gospel of the Nazoreans*, *Gospel of the Ebionites*, *Gospel of the Hebrews*, and *Gospel of the Egyptians*; M. de Goeij for *Gospel of Peter*, *Protevangelium of James*, and the correspondence between Abgar and Jesus; J. H. Brouwer for *Gospel of Nicodemus*; A. A. R. Bastiaensen and A. Hilhorst for a responsorial psalm about Jesus' life; Y. C. de Groot for *Acts of Peter*; and Hilhorst for *Acts of Paul*. Also included are Klijn's general introduction and his introductions to the apocryphal Gospels and the apocryphal Acts. A second volume is in preparation.

U. H. J. KÖRTNER, *Papias von Hierapolis. Ein Beitrag zur Geschichte des frühen Christentums*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 133 (Göttingen: Vandenhoeck & Ruprecht, 1983, DM 82) 371 pp. Bibliography. ISBN: 3-525-53806-5.

Accepted as a doctoral dissertation (directed by D. Lührmann) by the Kirchliche Hochschule Bethel in 1982, this volume first gathers the available textual evidence about Papias of Hierapolis and his five-book work. Then it considers the interpretation of the fragments with reference to individual traditions and to the work as a whole. The last part situates Papias with respect to various currents in early Christianity (apocalypticism, the Johannine circle, Jewish Christianity) and concludes that he wrote ca. A.D. 110 in Asia Minor.

A. R. C. LEANEY, *The Jewish and Christian World, 200 BC to AD 200*, Cambridge Commentaries on Writings of the Jewish and Christian World, 200 BC to AD 200, vol. 7 (Cambridge, UK—London—New York: Cambridge University Press, 1984, \$49.50) xx and 259 pp., 4 maps. Bibliography. Indexed. LCN: 83-7189. ISBN: 0-521-24252-5 (cloth), 0-521-28557-7 (paper).

Leaney, formerly professor of Christian theology at the University of Nottingham (UK), first surveys Jewish history from 200 B.C. to A.D. 200 in five chapters: historical outline—exile, restoration, and diaspora; Diaspora—the historical background; Italy—Rome and the Jews; Syria, Phoenicia, Judea, Egypt, Cyrene; and the Jewish Diaspora and the Roman empire in later centuries. Then he deals with the literature that arose from Judaism in seven chapters: the synagogue; Law, Prophets, and Writings; Greek versions, Apocrypha, and Pseudepigrapha; the Qumran writings; early rabbinic Judaism; Christian writings; and

writers, other than Jewish or Christian, in the Roman empire from 200 B.C. to A.D. 200. Three appendixes are included. The other six volumes in the project will present translations of and commentaries on selected texts.

J.-P. MARTIN, *Providentia Deorum. Recherches sur certains aspects religieux du pouvoir impérial romain*, Collection de l'École française de Rome 61 (Rome: École française, 1982, paper) vi and 501 pp., 2 plates. Bibliographies. Indexed. ISBN: 2-7283-0039-9.

Martin first shows how the idea of providence found an official position in the imperial ideology under Tiberius: from *pronoia* to *providentia* (or from Draco to Cicero), Cicero as introducer and popularizer, Augustus (or the absence of providence), and Tiberius (or making providence official). Then he traces the development of the relation between *providentia* and sovereignty under Claudius and Nero (a time of tests), the Flavians (or the providential family), and Nerva and Trajan (a new providence?). Finally he considers the combination of providence and sovereignty as a dynastic necessity: Hadrian (the power and providence of the gods), the indispensable providence (or how to reach the idea of *princeps*), and the confirmation of providence and dynastic sovereignty under the Antonines and Severans.

Mémorial André-Festugière. Antiquité païenne et chrétienne. Vingt-cinq études réunies et publiées, ed. E. Lucchesi and H. D. Saffrey, Cahiers d'Orientalisme 10 (Geneva: Patrick Cramer, 1984) xxxiv and 292 pp., frontispiece, plate, fig. Bibliography. Indexed.

These twenty-five articles honoring the late Professor Festugière (1898-1982) include studies by G. Luck on a Stoic cosmogony in Manilius (1.149-172), P. Hadot on whether Marcus Aurelius was an opium user, J.-P. Mahé on Hermetic fragments in P. Vind. gr. 29456 and 29828, M. Harl on the Greek word *empaigmos* in Ps 37:8 of the Septuagint, G. Dumézil on the parable of the sower (Lk 8:5-15) and its Buddhist parallels, C. Spicq on love growing cold (Mt 24:12), Z. Stewart on Greek crowns and Christian martyrs, and H. Chadwick on oracles of the end in the conflict between paganism and Christianity in the 4th century A.D. Also provided are a photograph of Festugière, a biographical sketch, a bibliography of his writings (350 items), and his essay on Christianity.

R. MERKELBACH, *Mithras* (Königstein/Ts.: Hain, 1984, DM 238) xvi and 412 pp., 169 illustrations, 4 figs., 2 maps. Indexed. ISBN: 3-445-02329-8.

Merkelbach, professor at the Institut für Altertumskunde in Cologne, first discusses Mithras as the god of the hunt, covenant, and sacrifice. Then he considers Mithras in the religion of the Persians (the bull sacrifice, the "feudal" state of the Persians, the Achaemenid empire), and the Mithras cult in the Hellenistic period (Pontus, the ceremonies of the pirates, Cappadocia, Armenia, Commagene). Finally he focuses on the Roman Mithraic mysteries with reference to the grades of initiation and planetary gods, the cultic places and ceremonies, chronology and geography, the religion of loyalty and the empire, the moral teachings, the bull sacrifice and cosmogony, the cosmic religion of late antiquity, and the decline of Mithraism in the 4th century A.D.

W. T. MILLER, *Mysterious Encounters at Mamre and Jabbok*, Brown Judaic Studies 50 (Chico, CA: Scholars Press, 1984, \$24.95) viii and 243 pp. Bibliography. Indexed. LCN: 84-23559. ISBN: 0-89130-816-4 (cloth), 0-89130-817-2 (paper).

In an effort to learn lessons from the history of Jewish and Christian biblical hermeneutics, this volume examines ancient writings on two OT texts—Gen 18:1-16 and 32:23-33. Its survey of interpretations extends to *Yalqut Shimoni* for the Jewish writings and to Bede for the Christian writings. The two appendixes discuss Jewish translations and targums of Gen 18:1-16 and 32:23-33, respectively. Miller concludes that, whereas the rabbis gave these two OT texts careful scrutiny, the Christian commentators tended to undervalue the literal particularity of the stories. He has summarized his views on these topics in a recent article in *Review for Religious* [see § 28-28].

L. MORALDI (ED.), *I Vangeli gnostici. Vangeli di Tomaso, Maria, Verità, Filippo*, Biblioteca Adelphi 139 (Milan: Adelphi Edizioni, 1984, paper 16,000 L) xxv and 225 pp. Bibliography.

After Moraldi's seven-page preface, this volume presents Italian translations of *Gospel of Thomas*, *Gospel of Mary*, *Gospel of Truth*, and *Gospel of Philip*. Then it gives an introduction to each work as well as notes on particular words and phrases. Moraldi, who teaches at the University of Pavia, is also the editor of *Apocrifi del Nuovo Testamento* (2 vols., 1971).

R. MORTLEY, *Womanhood. The Feminine in Ancient Hellenism, Gnosticism, Christianity, and Islam* (Rozelle, NSW: Delacroix Press, 1981, cloth \$16.95, paper \$8.95) x and 119 pp., 5 plates. Bibliographies. Indexed. ISBN: 0-9594165-0-1.

Mortley, who teaches in the School of History, Philosophy, and Politics at Macquarie University in Australia, examines the religious and philosophical influences on the understanding of woman and the place of woman in the religion of Isis, Hellenistic Judaism, early Christianity, gnostic Christianity, later orthodox Christianity, and Islam. He concludes that the thread running from Philo to the Koran was the definition of woman as sensuality.

J. NEUSNER, *A History of the Mishnaic Law of Appointed Times, Part Five: The Mishnaic System of Appointed Times*, Studies in Judaism in Late Antiquity 34 (Leiden: Brill, 1983, 108 gld.) xxv and 254 pp. Bibliography. Indexed. ISBN: 90-04-06929-1.

The previous volumes in Neusner's history of the mishnaic law of appointed times were described in NTA 27, p. 353; 28, pp. 107, 333. This synthetic treatment of the Division of Appointed Times considers (1) how its twelve tractates fit together to form a complete statement about their assigned topic, the nature of that statement, and its place in the Mishnah's worldview; (2) the ways in which the principal ideas in each of the twelve tractates took shape; and (3) how the history of the laws of the tractates viewed as a whole relate to the history of the period in which the laws of these tractates unfolded.

J. NEUSNER, *A History of the Mishnaic Law of Damages, Part One: Baba Qamma. Translation and Explanation*, Studies in Judaism in Late Antiquity 35 (Leiden: Brill, 1983, 80 gld.) xxxv and 164 pp. Bibliography. Indexed. ISBN: 90-04-06930-5.

The second volume in this five-part history of the mishnaic law of damages was described in NTA 29, p. 232. The first volume introduces tractate *Baba Qamma* by noting its biblical roots and dividing its content into two sections: damage by chattels (1:1-6:6), and damages done by persons—theft (7:1-10:10). Then Neusner presents for each pericope a structured English translation and an explanation focused on what the Mishnah wished to say within its limits, for its purposes, and to its chosen audience.

J. NEUSNER, *A History of the Mishnaic Law of Damages, Part Three: Baba Batra, Sanhedrin, Makkot. Translation and Explanation*, Studies in Judaism in Late Antiquity 35 (Leiden: Brill, 1984, 148 gld.) xxix and 293 pp. Bibliography. Indexed. ISBN: 90-04-07137-7.

Neusner aims to show that *Baba Batra* forms a single tractate with *Baba Qamma* and *Baba Mesi'a* [see NTA 29, p. 232], and that *Makkot* carries forward the theme and formal character of *Sanhedrin*. His structured translations of and form-analytical commentaries on *Baba Batra*, *Sanhedrin*, and *Makkot* explore the thesis that the Mishnah supplies its own first and best exegesis.

J. NEUSNER, *Our Sages, God, and Israel. An Anthology of the Talmud of the Land of Israel* (Chappaqua, NY: Rossel Books, 1984, \$19.95) xxix and 181 pp. Indexed. LCN: 84-23793. ISBN: 0-940646-18-8.

In the hope of making the Palestinian Talmud better known to a wider audience, Neusner provides a nineteen-page introduction to it and selections from it in English along with introductory comments. The first four chapters treat the crisis of the world—for the individual in death, for Israel in exile, and for God in the age of unredemption. The other six chapters

consider the resolution of the crisis in the persons of "our sages," who stood for humanity in God's image, and set the standard for the society of Israel.

J. NEUSNER (TRANS.), *The Talmud of Babylonia. An American Translation, I: Tractate Berakhot* (vii and 435 pp., \$34.95); *VI: Tractate Sukkah* (vii and 285 pp., \$29.95); *XXIIIA: Tractate Sanhedrin, Chapters 1-3* (vii and 208 pp., \$24.95); *XXIIIB: Tractate Sanhedrin, Chapters 4-8* (vii and 259 pp., \$27.95), Brown Judaic Studies 78, 74, 81, 84 (Chico, CA: Scholars Press, 1984). Indexed. ISBN: 0-89130-808-3; 0-89130-786-9; 0-89130-799-0; 0-89130-801-6.

The aims and scope of this new "conversation-translation" of the Babylonian Talmud were described in *NTA* 29, pp. 232-233. In addition to a general preface, these volumes present brief introductions to and structured English translations of tractates *Berakot*, *Sukka*, and *Sanhedrin*, respectively. Translations of the other tractates are in progress. Neusner plans to produce a synthetic work for the Babylonian Talmud similar to his *Judaism: The Evidence of the Mishnah* (1981) and *Judaism in Society: The Evidence of the Yerushalmi* (1984).

J. NEUSNER, *Torah. From Scroll to Symbol in Formative Judaism. The Foundations of Judaism: Method, Teleology, Doctrine. Part Three: Doctrine* (Philadelphia: Fortress, 1985, \$24.95) xxi and 181 pp. Indexed. LCN: 84-45190. ISBN: 0-8006-0734-1.

In this final volume of his trilogy on the foundations of Judaism [see *NTA* 28, p. 221; 29, p. 113], Neusner charts the development in the understanding of the word *tôrâ* in six chapters: the Mishnah and the Torah, *m. 'Abot* (from the Torah to Torah), *Tosefta* (Torah in the Mishnah's first Talmud), the Talmud of the Land of Israel, the compilations of scriptural exegesis, and the Talmud of Babylonia. Neusner concludes that, when *tôrâ* came to connote a way of life and a value system, Judaism was born.

Nourished with Peace. Studies in Hellenistic Judaism in Memory of Samuel Sandmel, ed. F. E. Greenspahn, E. Hilgert, and B. L. Mack, Homage Series 9 (Chico, CA: Scholars Press, 1984, \$23.95) xvi and 237 pp., plate. Bibliography. LCN: 84-1417. ISBN: 0-89130-740-0.

These ten studies honoring the late Professor Sandmel are by Y. Amir on the transference of Greek allegories to biblical motifs in Philo's writings, G. Delling on the "one who sees God" in Philo's writings, L. H. Feldman on Abraham the general in Josephus' writings, R. D. Hecht on the exegetical contexts of Philo's interpretation of circumcision, B. L. Mack on Philo's decoding the Scripture and the rules of rhetoric, V. Nikiprowetzky on some explanations of the name of Moses in Philo's writings, J. R. Royse on further Greek fragments of Philo's *Quaestiones*, D. R. Schwartz on Philo's priestly descent, A. Terian on a Philonic fragment on the decad, and B. Z. Wacholder on the beginning of the Seleucid era and the chronology of the Diadochi. Also included are a photograph of Sandmel, four personal appreciations (by M. J. Cook, G. S. Sloyan, J. Z. Smith, and K. Stendahl), texts of Sandmel's correspondence with Nikiprowetzky, and a bibliography of Sandmel's writings (compiled by Greenspahn).

Oxford Bible Atlas, ed. H. G. May with G. N. S. Hunt and R. W. Hamilton, rev. J. Day (3rd rev. ed.; New York—Toronto: Oxford University Press, 1984, cloth \$18.95, paper \$9.95) 144 pp. Illustrated. Indexed. ISBN: 0-19-1434523 (cloth), 0-19-1434515 (paper).

This new edition of an atlas first published in 1962 [*NTA* 7, p. 132] and then in revised form in 1974 [*NTA* 19, p. 284] has been undertaken by J. Day. It contains May's 39-page introduction to Israel and the nations, maps and explanations, Hamilton's essay on archaeology and the Bible, and a 23-page gazetteer. In addition to textual revisions, many sites have been relocated or queried on the maps, and the maps indicating NT Jerusalem and Palestinian sites excavated to date have been completely revised.

J. PARAMELLE WITH E. LUCCHESI, *Philon d'Alexandrie, Questions sur la Genèse II 1-7. Texte grec, version arménienne, parallèles latins. Interprétation arithmologique par Jacques Sesiano*, Cahiers d'Orientalisme 3 (Geneva: Patrick Cramer, 1984) 287 pp., 8 plates. Bibliography. Indexed.

MS Vatopedinus 659 contains (among other works) fragments of the Greek text of Philo's *Quaestiones et solutiones in Genesim* 2:1-7. This monograph describes the content of the manuscript, discusses the Armenian tradition of Philo's writings (by Lucchesi), treats the pertinent Latin parallels, provides an edition of the Armenian and Greek texts (with a critical apparatus) and French and Latin translations on facing pages (with notes below), presents longer complementary notes, gives an "arithmological" interpretation of 2:1 (by Sesiano), supplies an appendix on the Philonic fragments in MS Vatopedinus 659, and concludes with various indexes and photographs of eight folios.

A. PASQUIER (ED.), *L'Évangile selon Marie (BG 1). Texte établi et présenté*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 10 (Quebec: Les Presses de l'Université Laval, 1983, paper \$16) xiii and 117 pp. Bibliography. Indexed. ISBN: 2-7637-6994-2.

Pasquier's 26-page introduction to *Gospel of Mary* contains sections on the textual evidence, redaction, doctrine of salvation, myth, and characters. Then she presents on facing pages the Coptic text of *Gospel of Mary* according to MS BG 8502 with notes below and a new French translation, a 54-page commentary, three appendixes, and three indexes. Pasquier suggests that the first redaction of the Greek text occurred in the 2nd century A.D.

S. PÉTREMENT, *Le Dieu séparé. Les origines du gnosticisme*, Patrimoines (Paris: Cerf, 1984, paper 238 F) 698 pp. Indexed. ISBN: 2-204-02166-0.

After a 38-page introduction to the problem of gnosticism, Pétrement examines whether the principal gnostic myths (the Demiurge, the seven creating angels, the mother, the God "Man") and the principal gnostic doctrines (salvation by knowledge, Christian savior and gnostic revealer, docetism, realized eschatology, gnostic dualism, freedom through grace) can be understood as deriving from Christianity. Then she explores how gnosticism could have developed from NT times up to and including the Nag Hammadi library. She concludes that the hypothesis of an essentially Christian origin for gnosticism is the most solid explanation of the data.

B. PHILONENKO-SAYAR AND M. PHILONENKO, *L'Apocalypse d'Abraham. Introduction, texte slave, traduction et notes*, Semitica 31 (Paris: Maisonneuve, 1981, paper 161 F) 119 pp. Bibliography. Indexed. ISBN: 2-7200-1012-X.

The 29-page introduction treats the Abraham cycle and writings attributed to Abraham, *Apocalypse of Abraham* in Russia, the Slavonic manuscripts, their characteristics and language, editions and translations of the text, its composition, its original language, etc. Then the volume presents on facing pages the Slavonic text of *Apocalypse of Abraham* with a critical apparatus, and a new French translation annotated below. The authors, who have also collaborated on a German translation of *Apocalypse of Abraham* [NTA 27, p. 235], argue that it was originally an Essene work or belonged to the Essene movement.

R. RADER, *Breaking Boundaries. Male/Female Friendship in Early Christian Communities*, Theological Inquiries (New York—Ramsey, NJ—Toronto: Paulist, 1983, paper \$6.95) vii and 117 pp. LCN: 82-60756. ISBN: 0-8091-2506-4.

Rader, assistant professor of religious studies at Arizona State University, investigates the phenomenon of male-female friendship within Christian communities from the 3rd to the 5th century A.D. Her study contains eight chapters: heterosexual friendship as a distinctive phenomenon within early Christian societies, normative Greco-Roman and Judaic male-female relationships, the early Christian themes of unity and reconciliation, martyrdom, spiritual marriage ("syneisaktism"), celibacy and the monastic life, celibacy and the friendship ideal, and institutionalization of the friendship ideal.

R. RADICE, *Filone di Alessandria. Bibliografia generale, 1937-1982*, Elenchos 8 (Naples: Bibliopolis, 1983, paper 35,000 L) 331 pp. Indexed. ISBN: 88-7088-078-8.

The continuation of H. G. Goodhart and E. R. Goodenough's *General Bibliography of Philo Judaeus* (1938), this volume first provides bibliographic data and brief descriptions for well over 110 items: bibliographic sources, editions, translations, commentaries, and lexica. The second part presents abstracts of more than one thousand books and articles on Philo and his writings according to their year of publication (1937, 1938, 1939, etc.). A seven-page appendix discusses directions in Philonic research.

J. RIES (ED.), *Le symbolisme dans le culte des grandes religions. Actes du colloque de Louvain-la-Neuve, 4-5 octobre 1983*, Homo Religiosus 11 (Louvain-la-Neuve: Centre d'Histoire des Religions, 1985, paper 1,000 Bel. fr.) 380 pp. Bibliographies. Indexed.

Twenty-two articles on symbolism in the worship of the great religions appear under six headings: problems and methods (three); India, Iran, and the Near East (four); Mediterranean world (six); the great monotheisms (six); symbolism of the cross (two); and conclusions (one). The papers most pertinent to the NT world are by M. Malaise on the sistrum and hydreion as Isiac symbols of power and of Osiris' presence, A. Motte on the symbolism of sacred meals in Greece, M. Meslin on symbolism in the cults of Cybele and Mithras, C.-M. Ternes on Mercury symbolism, M. Michaux on symbolism in relation to law and religion in the Roman world, C. Fontinoy on symbolism in the Qumran community, and E. Cothenet on cultic symbolism in Revelation.

L. H. SCHIFFMAN, *Who Was a Jew? Rabbinic and Halakhic Perspectives on the Jewish-Christian Schism* (Hoboken, NJ: Ktav, 1985, cloth \$14.95, paper \$8.95) xii and 131 pp. Bibliography. Indexed. LCN: 84-17144. ISBN: 0-88125-053-8 (cloth), 0-88125-054-6 (paper).

Schiffman, author of *The Halakhah at Qumran* (1975) and *Sectarian Law in the Dead Sea Scrolls* (1983), concentrates on the attitude of Judaism in the pre-Christian and early Christian periods to Jewish identity and the nascent Christian church. After an introduction ("at the crossroads"), he discusses the Jew by birth, conversion to Judaism, heretics and apostates, tannaitic Judaism and the early Christians, the Jewish Christians in tannaitic narrative, and the final break. He concludes that the ultimate parting of the ways for Judaism and Christianity took place when adherents to Christianity no longer conformed to the halakic definitions of a Jew.

H. SHANKS AND B. MAZAR (EDS.), *Recent Archaeology in the Land of Israel*, trans. A. Finklestein (Washington, DC: Biblical Archaeology Society, 1984, \$19.95; Jerusalem: Israel Exploration Society) xii and 194 pp. Illustrated. Bibliographies. LCN: 83-73556. ISBN: 0-9613089-0-7 (cloth), 0-9613089-2-3 (paper).

The English version of the Modern Hebrew collection entitled *Thirty Years of Archaeology in Eretz-Israel, 1948-1978* [NTA 26, p. 106], this volume contains two new papers: L. I. Levine on archaeological discoveries from the Greco-Roman era, and Y. Yadin on the Lachish letters (replacing his article on 11QTemple).

G. F. SNYDER, *Ante Pacem. Archaeological Evidence of Church Life before Constantine* (Macon, GA: Mercer University Press, 1985, \$19.95) xiv and 173 pp., 50 plates, 47 maps and figs. Bibliographies. Indexed. LCN: 84-27328. ISBN: 0-86554-147-7.

Snyder, dean and professor of NT studies at Bethany Theological Seminary in Oak Brook, IL, describes all the archaeological data that (1) can be dated before Constantine (A.D. 313), (2) appear to be Christian, and (3) cannot be classed as literary. After discussing the history and methodology of early Christian archaeology, he treats early Christian symbols, pictorial representations, pictorial interpretations, early Christian buildings, inscriptions and graffiti, and papyrus documentation. The final chapter explores the theological and sociohistorical relevance of the archaeological evidence.

J. A. SOGGIN, *A History of Ancient Israel. From the Beginnings to the Bar Kochba Revolt*, A.D. 135, trans. J. Bowden (Philadelphia: Westminster, 1985, \$29.95) xviii and 436 pp., 18 plates. Bibliographies. Indexed. LCN: 84-27010. ISBN: 0-664-21258-1.

The English version of *Storia d'Israele. Dalle origini a Bar Kochbà* [NTA 29, p. 234]. Soggin, professor of OT at the Waldensian Faculty in Rome, is author of *Introduction to the Old Testament* (2nd ed., 1980).

A. TAL, *The Samaritan Targum of the Pentateuch. A Critical Edition. Part III: Introduction*, Texts and Studies in the Hebrew Language and Related Subjects 6 (Tel Aviv: Chaim Rosenberg School of Jewish Studies, Tel Aviv University, 1983) iv pp., 159 pp. [in English], and 179 pp. [in Modern Hebrew], 5 plates. Indexed.

This volume contains English and Modern Hebrew versions of Tal's introduction to his two-volume critical edition of *Samaritan Targum* of the Pentateuch [NTA 25, p. 323; 26, p. 349]. After dividing the Aramaic manuscripts into two major classes, he discusses the eight manuscripts in class A with respect to the transmission of the text and their linguistic character as a criterion of classification. Then he considers those manuscripts (class B) not included in his edition, and explains his criteria for the selection of material (pseudovariants and scribal errors). Tal maintains that different linguistic strata are represented in the various manuscripts and are responsible for the large discrepancy among them.

P. TALEC, *Les premiers chrétiens*, L'aventure biblique 7 (Paris: Centurion, 1984, 125 F) 123 pp. Illustrated. ISBN: 2-227-61042-5.

Writing for a younger audience, Talec traces the development of the early church under four major headings: the first steps of the church, Paul the apostle of the nations, the growth of the communities, and the communication of the word. Selections from *Traduction oecuménique de la Bible* (1975) are included. Illustrations by S. Corsi and F. Vignazia accompany the main text.

S. UHLIG, *Das äthiopische Henochbuch*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band V: Apokalypsen (Gütersloh: Mohn, 1984, paper DM 198) pp. 459-780, 2 figs. Bibliographies. Indexed. ISBN: 3-579-03956-3.

In his 32-page introduction to *1 Enoch*, Uhlig treats the figure of Enoch, writings of the Enoch circle, and the integrity of *1 Enoch*; sources (Ethiopic, Greek, Aramaic, Coptic, Syriac, Latin); textual history; circles of transmission and time of origin; and structure. Then he presents a new German translation of *1 Enoch* (with notes below) according to the following outline: Book of Watchers (chaps. 1-36), Similitudes (37-71), Astronomical Book (72-82), Book of Dream Visions (83-91), and Epistle of Enoch (92-105, 106-108). Three appendixes are included.

A. VILLE, *Alexandre de Lycopolis. Contre la doctrine de Mani*, Sources Gnostiques et Manichéennes 2 (Paris: Cerf, 1985, paper 160 F) 364 pp. Bibliography. Indexed. ISBN: 2-204-02238-1.

This volume contains the first French translation of the treatise *Against the Teaching of Mani* by Alexander of Lycopolis, a late 3rd-century A.D. Neoplatonic philosopher. Also included is a 38-page introduction on authorship, circumstances and date of composition, analysis of the argument, Alexander as a witness to Manichaeism, his philosophy, his method, and the text (editions and translations). Following Villey's translation is his 250-page commentary on the text.

E. VOGT AND N. WALTER, *Tragiker Ezechiel. Fragmente jüdisch-hellenistischer Epik. Pseudepigraphische jüdisch-hellenistische Dichtung*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band IV: Poetische Schriften, Lieferung 3 (Gütersloh: Mohn, 1983, paper DM 94) pp. 113-278. Bibliographies. Indexed. ISBN: 3-579-03943-1.

Introductions, bibliographies, new German translations, and brief notes at the foot of the

pages are supplied by Vogt for Ezekiel the Tragedian's *Exagōgē*, by Walter for the fragments of the Jewish-Hellenistic epics assigned to Philo and Theodotus, and by Walter for the Jewish-Hellenistic poems ascribed to Phocylides, Orpheus, and other Greek poets (Aeschylus, Sophocles, Euripides, etc.).

K. WENGST (ED.), *Schriften des Urchristentums. Didache (Apostellehre), Barnabasbrief, Zweiter Klemensbrief, Schrift an Diognet* (Munich: Kösel-Verlag, 1984, DM 78) xii and 356 pp. Bibliographies. Indexed. ISBN: 3-466-20252-3.

Wengst provides for *Didache*, *Letter of Barnabas*, *2 Clement*, and *Diognetus*, respectively, a bibliography, an extensive introduction, a list of textual witnesses, the Greek text (with a critical apparatus) and a new German translation (with notes below) on facing pages, in addition to extensive endnotes. Wengst is also the author of *Tradition und Theologie des Barnabasbriefes* (1971) and *Christologische Formeln und Lieder des Urchristentums* (1972).

Y. YADIN, *The Temple Scroll. The Hidden Law of the Dead Sea Sect* (New York: Random House, 1985, \$24.95) 261 pp. Illustrated. Bibliography. Indexed. LCN: 84-45773. ISBN: 0-394-54498-6.

The late Professor Yadin, author of *The Temple Scroll* (3 vols., 1983), describes 11QTemple as the longest and perhaps most important of all the Dead Sea scrolls [see § 29-352]. This account for a general audience contains seven parts: the acquisition, anatomy of the scroll, new first fruits festivals, concept of the temple, purity, statutes of the king, and date and status of the scroll.

ADDITIONAL BOOKS RECEIVED

F. ALT, *Peace Is Possible. The Politics of the Sermon on the Mount*, trans. J. Neugroschel (New York: Schocken Books, 1985, \$12.95) vii and 117 pp. LCN: 84-23499. ISBN: 0-8052-3969-3.

Y.-A. BAUDELET, *L'expérience spirituelle selon Guillaume de Saint-Thierry*, Thèses (Paris: Cerf, 1985, paper 106 F) 342 pp. Bibliography. ISBN: 2-204-02306-X.

C. R. BRÅKENHIELM, *Problems of Religious Experience*, Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 25 (Stockholm: Almqvist & Wiksell International, 1985, paper) 158 pp. Bibliography. Indexed. ISBN: 91-554-1657-8.

J. F. CRAGHAN, *The Psalms. Prayers for the Ups, Downs and In-Betweens of Life. A Literary-Experiential Approach*, Background Books 2 (Wilmington, DE: Michael Glazier, 1985, paper \$7.95) 200 pp. Indexed. LCN: 84-81245. ISBN: 0-89453-439-4.

A. DE MELLO, *Wellsprings. A Book of Spiritual Exercises* (Garden City, NY: Doubleday, 1985, \$12.95) 240 pp. LCN: 84-13655. ISBN: 0-385-19616-4.

S. J. DEVRIES, *1 Kings*, Word Biblical Commentary 12 (Waco, TX: Word Books, 1985, \$19.95) lxiv and 286 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0211-8.

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